LIBERTAS EVANGELICA

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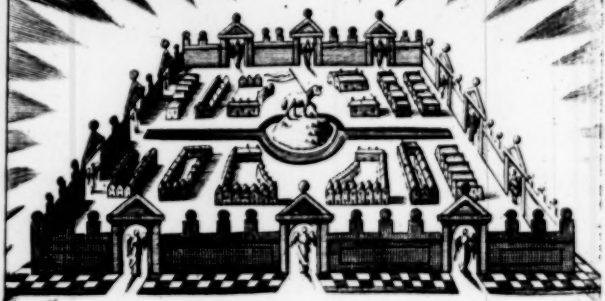

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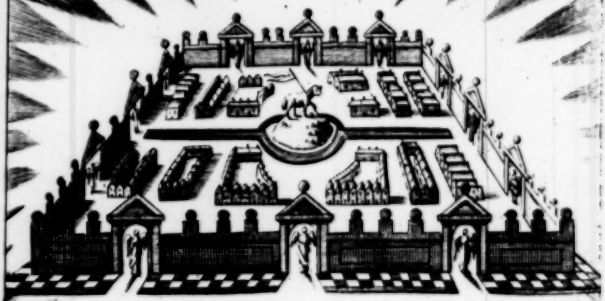

If the Son therefore shall make you free, ye shall be free indeed. Joh. 8. 36

LIBERTAS EVANGELICA:

OR, A

DISCOURSE

OF

Christian Liberty.

Being a farther Pursuance of the Argument of

The Design of Christianity.

By *EDWARD FOWLER*, Rector of *Allhallows* Breadstreet, *London*.

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To the Right Honourable

ANTHONY
Earl of KENT,

Lord *Haſtings*, *Waiſhford* and *Ruthyn*.

My Lord,

THE Relation I formerly had to Your Lordſhip, and to the Excellent Counteſs Your Mother, who, like King Solomon's *wiſe Woman*, hath Builded Her Houſe, *and by Her extraordinary Prudence, accompanied with the Divine Bleſſing, hath raiſed the now Third Earldom in this Kingdom to its Ancient Greatneſs and Splendour; this Double Relation, I ſay, hath*

Emboldened me to make a Dedication of this Diſcourſe to Your Lordſhip: But there are alſo ſeveral other *Conſiderations that induce me thereunto: As particularly,*

I know Your Lordſhip to be a Sober and Virtuous Perſon; and that, as the Grace of God did Guard your Youth, and make the Pious and Solicitous Care of ſo Good a Mother happily ſucceſsful to preſerve you from all inclination to the Debaucheries of the Age; which have proved ſo Fatal to not a few Great Men and Great Families; ſo ſince your coming to years of Conſideration and Judgment, You have not onely

onely upon deliberate Choice totally declined them, but from the Love of Virtue heartily deteſted them.

I know your Lordſhip to be excellently well Principled, both as a Subject of his Majeſty, and a Son of the Church of England; *and to be a perfect Enemy to the two great Adverſaries of* both, *viz.* Popery *and* Fanaticiſm. *And that, as a Noble Clergieman of this Church was your Grandfather, ſo your Lordſhip hath always been an Affectionate Friend and Patron of her Clergie; and have had a very particular Value for thoſe of them whoſe Piety, Prudence and*

Learning intitle them to Eſteem.

But I will not enlarge ſo far as truly *I might upon this ſubject, I ſhall onely add, that I know your Lordſhip to be a Lover of Books and Learning (wherein you attained to very good Proficiency, by your noted Studiouſneſs and Induſtry in the Univerſity) but chiefly to Admire that ſort of Learning which incomparably Excelleth all other,* viz. *That which our Great Maſter Chriſt* Jeſus *hath ſo highly Advanc'd and Perfected: The Deſign of which is* to make us wiſe to Salvation, *and Happy both in* this *World and to All Eternity.*

And this (if your Lordſhip ſhall

ſhall vouchſafe to peruſe it) *you will find is for a great part the* immediate *Buſineſs of the following Treatiſe: As it is of the remainder, to Undermine and Subvert thoſe Principles, both Popiſh and others, which are of ſo Pernicious Conſequence, and infinitely Miſchievous to that Deſign.*

I am ſo well Acquainted with your Lordſhips Candour and Ingenuity, as to preſume that it will eaſily overlook the many Defects of this Diſcourſe, for the ſake of that Honeſt Meaning which your Charity will believe prompted me to the Writing and Publication of it.

God

God Almighty continue to multiply His Bleſſings both Spiritual and Temporal upon Your Lordſhip, together with Your Pious and Eminently Charitable Lady, Your Hopeful Children, and the Reſt of Your as Happy as Noble Family. This is, and ſhall be the Hearty Prayer of,

MY LORD,

Your Lordſhips moſt Faithful
and Humble Servant,

EDW. FOWLER.

THE

THE PREFACE.

AS the right Underſtanding of the Nature of the Chriſtian Religion will enable us to diſcover all Deſtructive and Dangerous Errors, ſo thoſe cannot be Ignorant of its true Nature who are acquainted with its Deſign and Buſineſs; and conſequently to be well informed *herein* is the moſt ſure and compendious Method that can be made choice of to preſerve our ſelves from the Contagion of Hereſie, and all ſuch Opinions and Practices as are apt to make us Bad Chriſtians. By

By this means men may ſave themſelves the tedious labour of buſying their Heads in particular Controverſies, and in ſtrictly examining all the Arguments whereby the many Sects among us do endeavour to make their proper Sentiments to paſs for great Goſpel Truths: It is ſufficient to meaſure them *all* by this *one* Standard, and compare them with *this* Rule; which having done, we may be fully ſatisfied, that all ſuch as are oppoſite to the intendment of our Saviour's Coming are to be Rejected, all ſuch as tend to promote it are to be embraced, and as for ſuch as do neither Oppoſe nor Promote it (if any ſuch are) it is not worth our while in the leaſt to concern our ſelves about them.

The Conſideration hereof did heretofore induce me to write that Treatiſe,

Treatiſe, Intituled, *The Deſign of Chriſtianity*: And whereas divers Worthy Perſons about that time had written to excellently good purpoſe againſt certain Popular Notions in Religion, and abundantly expoſed both the Falſity and Dangerouſneſs of them, I employed *my* ſmall Talent in Endeavouring in that Diſcourſe to Undermine them all together in the lump, and to pluck them up by the Roots: And, I praiſe God for it, I have ſeen reaſon to hope that I did not wholly loſe my Labour.

Now the Reader will ſoon perceive that *this* plain Diſcourſe of *CHRISTIAN LIBERTY* (as is expreſſed in the Title-Page) is a farther Purſuance and Improvement of the Argument of that *Treatiſe*: And that the ſelf-ſame thing for ſubſtance is Endeavoured in both.

And

And I was the more inclined to treat of *this* Subject, becauſe, as clear and obvious as our Notion thereof is, I do not know that it hath hitherto happened to be fully expreſſed in any other Book, and much leſs *Made out* and *Improved.*

Conſidering the near Relation between theſe two Diſcourſes, I may ſave my *Self* and *Reader* the trouble of a long Preface, and ſhall do little more than acquaint him in a few words with theſe three things.

Firſt, The Body of the Diſcourſe is as Practical as can be, and treats of as Weighty and Important Points as are to be found in the Goſpel: Nor is there any *one* Notion ſtarted throughout the *Whole*, but what is both very Eaſie, and Improveable to the beſt and moſt Profitable purpoſes.

Second-

Secondly, The Opinions and Practices which are expoſed as Falſe and Dangerous are none but ſuch as are moſt Evidently Contradictory to *Chriſtian Liberty* as 'tis *here* Explicated, or to that *Natural* Liberty which is the not to be invaded Property of Mankind; although *ſome* of them, we have ſhewed, are inſiſted upon by not a few, as ſo many *Parts* or *Branches* of *Chriſtian Liberty*: And all thoſe that we have concerned our ſelves with may be reduced to three Heads, *Antinomian*, *Fanatical* and *Popiſh*: Upon which laſt we have much more Enlarged than on the other two; and not (eſpecially at this time) without great reaſon.

Thirdly, We have fully made it appear, that as no man can entertain a kind thought of *Popery*, ſo neither can he eaſily ſatisfie himſelf to ſeparate from the Communion of the *Church of England*, while he hath the true notion of *Chriſtian Liberty*. The

The preſent Separation of ſo great a number of our Proteſtant Brethren (I meddle not here with the mere Non-conformity of Miniſters) is chiefly occaſioned, the more is the ſhame, by things that are very *little* in their own nature; By matters acknowledged by them *generally* to be Indifferent in *themſelves*, and which they can never ſhew are forbidden by any expreſs Law of God, nor can make them look in the leaſt like Sinful things, otherwiſe than by uſing a deal of Artifice and Force in Interpreting and Applying of certain Scriptures.

And the great Obſtacle to our Peace and Unity, I mean next to Pride, Self-conceit and the want of the true Chriſtian Spirit, is a groſs Miſtake concerning the nature of *Chriſtian Liberty*: It being conceived that as Little things as are the Cauſe of the Breach, there is a Great

thing

thing parted with by Complying with them; no *leſs* a thing than that which their Saviour judged to be worth the Expence of his Precious Bloud to purchaſe it for them, which is *this* Liberty. And could the Brethren of the Separation be once perſwaded out of their darling Notion thereof (as if they *will* they eaſily may) and be ſatisfied that it is no way betrayed by obeying their Governours, while nothing worſe is impoſed by them than what is Indifferent, the Well-meaning People amongſt them would ſoon think it of far worſe conſequence to break the Peace of the Church about *ſuch* things, than to Conform to them; Eſpecially ſince theſe Diviſions are no leſs *dangerous* to both the Church and State than *Unchriſtian* and *Scandalous*. For who doth not ſee what Advantage our Common Enemy doth make of them, and what farther Advantage, not to

be thought of without horrour, he may be too like to make?

I have one humble Requeſt to make to the Reader, *viz.* that he will be, I don't ſay ſo *kind*, but ſo *juſt* to me as not haſtily to Cenſure me, if he happens now and then to light upon a paſſage which at firſt ſight may ſeem ſomewhat odd to him, but have the Patience to ſuſpend his diſpleaſure till he hath read farther; when he may poſſibly perceive that he miſunderſtood me in thoſe Paſſages: For it is impoſſible (I at leaſt find it ſo) to deliver the intire ſenſe of ones Mind all at once, concerning any thing that requireth ſome conſiderable exerciſe of thoughts. I deſire eſpecially that *this* Right may be done me in the Fifteenth Chapter, which treats of that moſt tickliſh Argument, *Liberty of Conſcience*; whereon I have endeavoured to give my moſt

moſt Sedate thoughts with all ſincerity and impartiality.

I will Conclude with this Advertiſement, that whereas I have touched upon ſeveral things which I have ſince found in the Learned Dean of S. *Paul's* his moſt Excellent Diſcourſe, Intituled the *Miſchief of Separation*, I had perfectly completed all that Part where I have done ſo, and ſent much of it to the Preſs too before I read that Diſcourſe; nor did it occaſion the addition of any *one* thing. And it would have been, I am ſenſible, a weak thing of me had I induſtriouſly repeated things publiſhed to the World ſo immediately before by that Great Man, with ſo much greater Advantage.

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SECT.

SECT. II.

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ERRA-

ERRATA.

PAge 247. line 15. for *Six*, read *Thirty Six*.

Page 259. line 6. after *Controverſie*, add this Parentheſis *(if they could be ingenuous.)*

Page 287. line 17. after *opportunities for*, add *or in order to.*

A DISCOURSE OF Christian Liberty.

The Introduction.

THERE is nothing toward which Mankind is more naturally or vehemently affected than Freedom and *Liberty*; there is so great a value and price set upon it, that Life it self is not thought too precious to be hazarded or laid down for it: And many have rather chosen to *die* by their Enemies hands than to be *inslaved* by them.

It was the saying of *Cato*, *Malui mori quàm uni parere*, *I had rather die than that one man* (meaning *Julius Cæsar*) *should Lord it over me*: And he was as good as his word, he laid violent hands upon

himſelf rather than that Uſurper ſhould be his Maſter.

The Jewiſh Nation, being beſieged in *Jeruſalem*, thought it more Eligible to ſuffer the moſt direful Calamities, ſuch as are not to be parallel'd in any other Hiſtory, than yield themſelves Captives to *Titus*, and put their Necks under the *Roman* Yoke.

Both ſingle perſons and Communities eſteem all their other Enjoyments but little worth, whileſt *Liberty* is wanting, nor hath any one thing occaſioned ſo much Bloudſhed in the world, as the Defence or Recovery of *Liberty*.

Though *Tacitus* tells us, that 'twas greatly deliberated among the *Gallican* Cities, whether *Liberty* or *Peace* was to be preferred, yet ordinarily, without the leaſt conſultation, when theſe two ſtand in competition, the *former* is choſen, and *Peace* is forced to give way to and ſold for *Liberty*.

There is no Suffering ſo impatiently born as the loſs, or but Infringment of *Liberty*, nor are any looked upon as ſuch Enemies to Mankind, or have ſo hateful a character, as the *Invaders* of it.

But yet as inamoured with *Liberty* as we all are, the generality are lamentably

ignorant

ignorant of its true nature, and wherein it mainly and principally consisteth.

A *Spartan* being asked, *Quid sciret?* replied, *Scio quid est liberum esse: I know what Liberty and Freedom meaneth:* But I fear there are very few Comparatively that can truly return this answer; nay, that most are so strangely mistaken in this matter, as to account the worst of *Slaveries* the most desirable *Liberty*, and the chiefest of *Liberties* the most intolerable *Slavery*.

But if we will believe our Blessed Saviour, who, being the *Wisdom of the Father*, can best inform us, we shall be satisfied that there is no *Liberty* like that which is of *his* bestowing: He hath said, *John* 8. 36. *If the Son shall make you free, ye shall be free indeed,* ὄντως ἐλεύθεροι ἔσεσθε, *ye shall be really free, and not only in shew, in outward appearance and opinion; you shall be in the truest and most excellent sence free.* Which words do plainly tell us, that all other *Liberties* are unworthy of that name, in comparison of that which is conferred by *himself*.

And what I now said of Liberty in the *general*, may as truly be affirmed of *Christian Liberty*, *viz.* First, That there is nothing hath raised more dust, or oc-

caſioned more ſad feuds in the Chriſtian World than *this* hath done: The great *Ball* of Contention hath been *Chriſtian Liberty*, among the profeſſed Diſciples of Chriſt. Such an opinion is conceived of it, that 'tis never thought too dearly bought. This is the *Good Old Cauſe*, for which multitudes have been very liberal of both their Fortunes and Lives; and no one thing hath been eſteemed *better*, if ſo *well*, deſerving the price of bloud.

The pretence of *Chriſtian Liberty* is of all other the moſt Plauſible and Popular, and nothing hath been more unhappily ſucceſsful in raiſing Tumults and exciting the People to take the Field. Nay, this hath been held ſo *Sacred* a thing (if it be lawful to judge of mens opinions by their practices) as to be able to hallow the unholieſt actions, and to ſanctifie the moſt apparently wicked, when deſigned for the preſerving or regaining thereof. And therefore,

Secondly, Too many that are called Chriſtians (as I ſhould not need to add) muſt needs very groſly miſtake the nature of that they are ſo fond of. And, as great zeal as they ſhew for *Chriſtian Liberty*, do as little deſire that which *really* is ſo, and is the chief-

eſt

eſt inſtance of it. Upon which account I preſume 'twill be thought no needleſs labour to endeavour to rectifie mens apprehenſions about the nature of this Liberty.

And in order hereunto I deſign, with Gods aſſiſtance, to ſhew in the following Diſcourſe,

Firſt, That the moſt excellent and moſt highly to be valued Liberty doth conſiſt in an intire compliance with the Laws of Righteouſneſs and Goodneſs; or in freedom from the dominion of corrupt and ſinful Affections.

Secondly, That herein that Liberty *principally*, or rather *wholly* conſiſteth, which our Bleſſed Saviour hath purchaſed for us, and in his Goſpel proclaimed to us.

Which two Propoſitions being demonſtrated, we ſhall

Thirdly, Draw diſtinctly from each ſeveral uſeful inferences, where *particularly* the *falſe* notions which too many have conceived of *Chriſtian Liberty* ſhall be effectually confuted.

SECT. I.

That the moſt excellent and moſt highly to be valued Liberty doth conſiſt in an intire Compliance with the Laws of Righteouſneſs and Goodneſs: Or in Freedom from the dominion of corrupt and ſinful Affections.

CHAP. I.

This ſhewed in the General from Texts of Scripture, and further confirmed by thoſe who were ſtrangers to Divine Revelation.

NOW in the *General* that this is ſo, thoſe forecited words of our Saviour, *John* 8. 36. do give us aſſurance: For the Freedom which Chriſt there commends as *the* true Free-

dom by way of Eminence is *this* from the dominion of ſin and corrupt affections. This will appear by conſidering the Context: Our Saviour having ſaid, *verſe* 31, 32. to thoſe *Jews* that believed on him, *If you continue in my words, then are ye my diſciples indeed, and ye ſhall know the truth, and the truth ſhall make you free*; It follows *ver.* 33. *They anſwered him, we be* Abrahams *ſeed, and were never in bondage to any man, how ſayeſt thou, ye ſhall be made free. They anſwered*, not the Believers, but ſome of the Company that came with no good deſign, We be *Abrahams ſeed*, we are not deſcended from the *Canaanites* or other ſervile people, but from *Abraham*, and from *him*, not by *Hagar* the Bond-woman, but by *Sarah* the Free-woman, We are of a Generous and Illuſtrious extract; *And were never in bondage to any man*, as we were not *born* ſlaves, ſo neither have at any time been *made* ſlaves. But how could they ſay this, whenas they were formerly in bondage, both to the *Egyptians* and *Babylonians*, with divers others, and even *now* ſubjected to the power of the *Romans?* The truth is, if they ſpake this concerning their *Nation*, the ſaying was an impudent and loud Falſhood, as it is uſual for men

men when they are vaunting and boaſting, to make bold with truth; but if they underſtood it of their own *particulars*, and they meant that they were not in *Perſonal* ſervitude, had not loſt their *natural* Liberty as *Men*, though they were in a *Political* ſervitude as a *Nation*, their ſaying that *they were Abrahams ſeed* came in impertinently.

It follows *ver.* 34. *Jeſus anſwered them, Verily verily I ſay unto you, whoſoever committeth ſin is the Servant of ſin.* He that is a *worker of iniquity*, is inſlaved and brought into a ſervile ſtate thereby: *Ver.* 35. *And the ſervant abideth not in the houſe for ever, but the Son abideth for ever.* Or thoſe who are in this ſervile ſtate, under ſin, though they may for a time be members of Gods houſhold, they ſhall at length be for ever Caſt out, but the *Son* hath a right to continue there, and to the enjoyment of his Fathers Inheritance. Then next follow thoſe words, *If the Son therefore ſhall make you free, ye ſhall be free indeed.*

So that the Freedom which our Lord ſpeaks of, *ver.* 32. being deliverance from the power of Sin, as appears by his explaining himſelf, *ver.* 34. It is manifeſt that he meaneth the ſame thing in *theſe* words, and

and conſequently does in them give teſtimony to what we are now deſigning to prove, that to be reſcued from under the dominion of our Luſts is Freedom and Liberty *indeed*, *the* true and moſt excellent Liberty.

And of this the holy *David* was very ſenſible, when he uttered thoſe words, *Pſal.* 119. 45. *I will walk at liberty, for I ſeek thy precepts.* Whereby he ſignified, that the ways of Gods Commandments, though they ſeem to the fleſhly and ſenſual ſtrait and narrow, and though ſuch look upon thoſe that walk in them as too much confined and abridged of Liberty; yet the ſpirit of a Regenerate and Good man finds no where ſuch Freedom and Enlargement as in thoſe ways. And therefore when he lapſed into thoſe two hainous and provoking ſins, he felt himſelf exceedingly ſtraitned, and his Spirit was miſerably pent up and contracted: As appears by that prayer in his *Penitential Pſalm*, Pſal. 51. 12. *Reſtore to me the joy of thy ſalvation, and uphold* (or eſtabliſh) *me with thy free Spirit.* Or rather, with *a* free Spirit. In 2 *Pet.* 2. 19. the Apoſtle, ſpeaking of a ſort of wicked people, who were induſtrious to make others as vile as themſelves, ſaith, that *While*

While they promiſe them liberty, they themſelves are the ſervants of corruption, for of whom a man is overcome, of the ſame is he brought in bondage. They inticed others to all manner of carnality and filthineſs, and tempted thoſe that *were clean eſcaped from the pollutions of the world* to relapſe into them, and this they did by the plauſible pretence of giving them Liberty; but alas (ſaith the Apoſtle) they *themſelves* are the moſt wretched and miſerable of Slaves, having yielded themſelves up to their vile affections, and being under the power and command of Tyrannical Luſts.

And *Heathens* have divers of them diſcourſed this excellently, and were great Maſters of this Notion: That he who is gotten from under the dominion of his Senſitive part, and lives agreeably to the Dictates of Right Reaſon, and the Will of God, is the only Free Man.

Arrian in his *third* Book upon *Epictetus* ſpends ſome time in ſhewing, that the *true* Liberty conſiſteth in the obedience of our Appetites to the *Divine Will.* And in his *firſt* Book, that there is no true bondage but that which ariſeth from the Prevalence of Evil Affections; and that a Good man can never be in real Slavery,

Slavery, though he be in his Enemies hands, that then his τὸ ἔνδον, his *Carkaß* only is taken Captive, but he *himſelf* is as Free ſtill as ever. And he gives *Diogenes* for an inſtance, who having been ſet free from his corrupt Appetites by his Maſter *Antiſthenes*, would deny that it was poſſible for any one to make a Slave of him, and, being taken by Pirates, behaved himſelf in their hands like one that was more their Lord than their Vaſſal.

And this is one of the *Stoical* Paradoxes which *Tully* diſcourſeth very bravely upon: *That all wiſe men* (whereby they meant *good* men) *are free men, but all fools* (whereby they meant *bad* men) *are ſlaves.*

ὅτι πάντες οἱ σπουδαῖοι ἐλεύθεροι, πάντες δὲ φαῦλοι δοῦλοι.

And under this head *Tully*, ſhewing who deſerves the Title of Emperor, hath this ſaying, *Let him bridle his luſts, deſpiſe pleaſures, ſuppreſs anger, ſubdue a covetous humour, and other vicious affections: Then may he begin to take upon him the government of others, when he ſhall have ceaſed to be under the government of thoſe moſt cruel Lords, ſhame and Turpitude, but whileſt he yields*

Refraenet priùs libidines, ſpernat voluptates, iracundiam teneat, coerceat avaritiam, cæteras animi labes repellat [imperator] tum incipiat aliis imperare cùm ipſe improbiſſimis dominis, dedecori ac turpitudini parere deſierit, dum quidem his obediet, Imperator non modò, ſed liber habendus omninò non erit.

yields obedience to these, as he ought not to be accounted an Emperor, so neither so much as a Free-man. Again he saith a little after. *If Slavery be the Obedience of a broken, abject and base mind, and of a man that hath no power over himself, as it is, then who can deny that all wanton, all covetous, and lastly, all bad people whatsoever are very Slaves?*

Si servitus sit, sicut est, obedientia fracti animi & abjecti, & arbitrio carentis suo, quis neget omnes leves, omnes cupidos, omnes denique improbos esse servos?

CHAP. II.

That the most excellent Freedom and Liberty consists in the Observance of the Laws of Righteousness and Goodness, more distinctly and particularly demonstrated by three Arguments. Of which the First is that this is Freedom from the worst and vilest of Slaveries. Where it is shewed in three particulars, that the Transgressors of those Laws are the most Slavish Creatures.

IT may moreover be more *distinctly* and *particularly* proved, that the most excellent Freedom and Liberty consisteth in the Observance of the Laws of Righteousness

teouſneſs and Goodneſs by theſe following Arguments.

Firſt, *This is Freedom from the worſt and vileſt of Slaveries.*

Secondly, *This is the Liberty of the Soul.*

Thirdly, *This is* the *Divine Liberty, the Liberty of God himſelf.*

Firſt, *This is Freedom from the worſt and vileſt of Slaveries.* And that there is no ſuch Slaviſh Creature as he who lives in the tranſgreſſion of theſe Laws (as the wicked man) doth plainly appear, in that,

Firſt, *His whole man, both Soul and Body is inſlaved.* Thoſe who are Slaves in the vulgar ſence, that are taken captive by the *Turk*, or ſuch like mercileſs and inhumane Maſters, are *neceſſarily* inſlaved only as to their Viler part, their *Bodies*: It lieth not in the power of any man on Earth to inſlave a *Soul.* The *Mind* and *Will* of him, who, as to his *Outward* man, is the moſt abſolute Vaſſal to the Luſts of others, may retain *their* Liberty ſtill in ſpight of them. No Tyrant can make me either *think*, or *chuſe*, or *love*, or *deſire* what he pleaſeth. Where all the members of the *Body* are under conſtraint, the *Soul* may continue free in all its powers, no external Force is able to inthral that. But

But he who lives in diſobedience to the Laws of Righteouſneſs is *perfectly* inſlaved, his *whole* man hath loſt its Liberty. As his *Body* is at the command and diſpoſe of his Luſts, as each of its members are Miniſters of Unrighteouſneſs, and made to fulfil the will of the fleſh, ſo his *Soul* is ſubjected to their power and dominion, and his Slavery *begins* there. His Mind, Will and Affections are *firſt* ſubdued and brought into bondage by fleſhly and impure Luſts, and then his Body is ingaged in the filthy drudgery of making proviſion for them, of gratifying them and giving ſatisfaction to them. That is the meaning of thoſe words of S. *James*, *Then when luſt hath conceived, it bringeth forth ſin*, Chap. 1. 15.

Secondly, *The wicked man is thus ſubject to the Vileſt and Baſeſt of Maſters.* Such a one (to repeat thoſe words of *Tully*) doth *parere dedecori & turpitudini, is at the command of vile ſhame and filthineſs it ſelf.* What is Sordid Covetouſneſs, Swiniſh Luſt, Beaſtly Intemperance, Deviliſh Rage and Malice, what I ſay are all *theſe* leſs than ſo? To which I may add thoſe other hateful Qualities of Fraud, Diſſimulation, Envy, Pride, Selfiſhneſs, and the like. But ſome or other,

other, nay moſt of theſe are all wicked men, ſervants to, and over-powered by.

In his Stoical Paradoxes.

If *Tully* could ſay of the Luſtful man, *An ille mihi liber videtur cui mulier imperat? Shall I think him a freeman who is at the command of a woman?* And if *Arrian* could ſay, *What, miſerable wretch, doſt thou fancy thy ſelf free, who art* δοῦλος παιδισκαρίου καὶ παιδισκαρίου ἀτελοῦς, *the Slave of a Wench, and a vile ſorry Wench too*; well may I ſay, what a wretched Slave art *thou* then, who art under the dominion of ſo *many* baſe, vile, opprobrious, ſhameful and hateful things?

To be ſubject to any *one* of theſe is vile Servitude; what is it then to be at the command of ſo *many* ſuch Maſters, to ſerve *divers* Luſts (as the Apoſtles expreſſion is, *Titus* 3. 3.) and all moſt vile, baſe and brutiſh.

Thirdly, *The wicked man is alſo inſlaved by the moſt Tyrannical and Cruel Maſters. Indeed* 'tis rare that the Baſe prove other than Cruel whenſoever they happen to get into power. Having underſtood who are this mans Maſters, we muſt needs be ſatisfied, that they are not more *vile* than they are *Tyrannical.* And their Tyranny is ſhewed in requiring the moſt

Unreaſon-

Unreaſonable ſervices, and the moſt *Uneaſie*. Their *Commands* muſt neceſſarily be moſt unreaſonable in that *they themſelves* are ſo. The forementioned vile Affections, and the like, are therefore *Vile*, becauſe perfect contradictions to the Reaſon of mens Minds, and degradations of the Humane and Intellectual Nature: Becauſe they Brutifie mens Souls, yea, and make them *more* Vile than the Beaſts which periſh.

In ſhort, he who obeys theſe Maſters preferreth the *Creature before the Creator, God bleſſed for ever: He forſakes the fountain of living waters, and heweth out to himſelf broken Ciſterns which can hold no water:* His Body is far more dear to him than his Soul, and he eſteems ſlight and momentany ſatisfactions and pleaſures, above the moſt Subſtantial and Eternal. He fears the diſpleaſure of a poor Creature, and ſome very tolerable and ſmall evil, more than the wrath of the Omnipotent God, and than Hell it ſelf. He is ever doing that which the ſence of his own Mind upbraids him with, and what he knows beforehand he ſhall wiſh *undone* as ſoon as *done*. In a word, he is always contradicting the Great Deſign of his Creation and coming into Being. Such

things as *theſe* (as I need not ſtand to ſhew) do the Luſts of wicked men put them upon doing, ſuch ſervices as *theſe* are they perpetually imploying them in.

And what we ſaid of the *Unreaſonableneſs* of their commands ſpeaks them alſo *Uneaſie*, *Grievous* and *Troubleſome*. It is impoſſible for a Creature to act contrary to its Nature and Eſſential principles, but it muſt needs feel much Pain in ſo doing; the more Unnatural any thing is, the more Diſquieting and Tormenting muſt it neceſſarily be. The very preſence of evil Affections in the Soul muſt needs make it as uneaſie, as evil Humours do the Body; what then will the gratifying, the Nouriſhing and Cheriſhing them do? I appeal to the Covetous and Ambitious, to the immoderate Lovers of Riches and Honours, to ſuch Lovers of Wine, and ſuch Lovers of Women, to the Revengeful and Malicious, and the like, whether they do not feel exceſſive diſturbance and perturbation of Mind, from the ſeveral paſſions that denominate them *ſuch*; and whether the Pain they cauſe to their Souls, be not incomparably greater and more laſting, than the pleaſure which their Fleſh or Senſitive

Sensitive part receiveth from them.

Add hereunto the grievous *Disquiet* and *Torment* that is occasioned by Reflecting upon the *past* pleasing and gratifying a Lust. *Tully* hath an excellent observation to this purpose, *When a Lust hath ceased to exercise its dominion for a while, or to employ its vassal in new drudgery, he is not for that time at ease, but another Lord immediately tyrannizeth over him, viz. the Dread that ariseth from conscious-ness of Guilt, oh what a miserable slavery and bondage is this!*

Cùm Cupiditatum dominatus excessit, & alius est Dominus exortus, ex Conscientiâ Peccatorum Timor, quàm illa misera, quam dura servitus! in Stoic. Paradox.

And (by the way) methinks it should much affect us, to find a *Heathen* expressing such a sense of the intolerable Slavery men are brought into by satisfying their Lusts.

I might add further, that mens Lusts have no *moderation* with them neither, though (as that Philosopher supposeth) they may, after their commands are obeyed, for *a while* cease to command again, yet it is but for a very *little* while; before the sinner hath recovered his spent spirits, they lay *new* burdens on his weary shoulders. What the Apostle saith of those who *have eyes full of Adultery* that

they cannot ceaſe from ſin, is as true of thoſe who are under the dominion of *any* luſt whatſoever: And what *Horace* obſerves of the Tyranny of ſenſual *Love*, may as well be applied to every other corrupt Affection, namely,

Urget enim mentem dominus non lenis, & acres
Subject at laſſo ſtimulos.

This cruel Lord th' unhappy Creature rides,
And, when be-jaded, claps ſharp ſpurs to's ſides.

I might moreover ſhew, were it needful, that the ſervice which mens Luſts exact from them, is ſuch as *ordinarily* is of fatal conſequence to their *Eſtates* and *Bodies* as well as *Souls*, but there is nothing to which univerſal obſervation in all Ages, and Sinners Experience gives clearer evidence. I might alſo in the *laſt place*, ſhew, that mens Luſts do deliver up their Servants to the power of the *Devil*, *ſuch* being ſaid to be in *his* ſnare, and *to be taken captive by him at his will*, 2 *Tim.* 2. 26. And no man, I hope, ſhall need to be informed, what a Tyrant and Tormenter the Devil is.

But

But enough hath been said of the service of Sin to make us cry out with the Philosopher in the forementioned words, *Quàm illa misera, quàm dura Servitus! What miserable and cruel Slavery is that Service!*

Enough, I say, hath been said to assure us, that no Slavery is comparable to *this*, and consequently, that the careful observance of the Laws of Righteousness is *the* true, and most Glorious Liberty, in that, Freedom from such Bondage is implied therein, as is not to be found in any *other* sort of Liberty.

CHAP. III.

That the Liberty which resulteth from the Observance of the Laws of Righteousness, is the Liberty of the Soul: and how it is so, is shewed in four Particulars.

SEcondly, The Liberty which resulteth from the Observance of the Laws of Righteousness and Goodness is the truest and most excellent of Liberties, in that it is the Liberty and Freedom of the *Soul.* As this is apparent by what hath

been already diſcourſed, ſo we may further take notice, that by the Obſervance of theſe Laws the Soul comes to be enlarged, to have Self-enjoyment, and to be as it *would* be, in that it is by this means delivered from thoſe Paſſions which *ſtraiten*, *confine* and *pend* it up, and put it into a Slaviſh ſtate. Thoſe Paſſions are chiefly, *Fear*, *Shame*, *Trouble and Dejection of Mind*, and an *immoderate love to our own Bodily and particular concerns.*

And the Oppoſites to theſe do give the Soul great Enlargement and Liberty, *viz.* That *Confidence* that is oppoſite both to *Fear* and to *Shame*, *Delight* and *joy*, which are oppoſite to *Trouble and Dejection of Mind*, and *Generoſity and Nobleneſs of Spirit*, whereby a man is carried forth to the loving of God the Chief Good in the *firſt* place, and a hearty concern for the general welfare of his Fellow-Creatures, which is oppoſite to *immoderate Self-love.*

Firſt, The Obſervance of the Rules of Righteouſneſs caſteth out *Fear.* This is a moſt *ſervile* Paſſion; the Apoſtle ſpeaketh of ſome, who *through fear of death were all their life-time ſubject to bondage.* By *Fear* I mean that which is expreſſed

pressed by the *Greek* word δειλία, a *cowardly* and *dispiriting* Fear. None can imagine I mean εὐλάβεια, an *Awful* and *Reverential Fear*, such as is called, *Heb.* 12. 28. a *Godly fear*: Nor yet do I mean such a Fear as awakens and excites the Soul to the use of means for the shunning and keeping off evils. Such a Fear as *this* doth not at all *inslave* or put a man out of his own power, but is highly serviceable to the maintenance and preservation of Liberty. And therefore it is commended to us by the Apostle, *Heb.* 4. 1. *Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it.*

But, as was said, the Fear which is enslaving is a *Cowardly Dispiriting* Fear, and this the Righteous and Good man is freed from. *He hath not received the spirit of bondage again to fear*, in this sence, *but the spirit of Adoption whereby he crieth Abba Father*, Rom. 8. 15.

He is not afraid of God as a poor Slave is of his fierce Master, or as a wicked Servant of his justly provoked and incensed Lord; but not being under the guilt of *wilful* sins, his Conscience being privy to no other guilt than that which upon good grounds he believes is expiated by

the Bloud of *Jeſus*, he can go to God as a child to his loving and tender Father.

And as he hath no tumultuary, confounding or diſheartening fear of *God*, ſo neither hath he of the *Devil* or *Men*, or any *worldly evil*; as knowing that all theſe are ſubject to the reſtraint of that good Providence which ever chargeth it ſelf with the care of good Souls and all their concerns. God hath not given him the Spirit of fear (or timidity and fearfulneſs) *but of power, of love, and of a ſound mind*, 2 Tim. 1. 7.

This man is an affectionate Lover of *God*, and therefore cannot queſtion God's love to *him*, and is aſſured that *all things ſhall work together for his good*, for his good both in *this* life, and in the life *to come*. *Herein is our love made perfect*, ſaith S. *John* in his 1 Epiſtle 4. 17. *becauſe as he is, ſo are we in this world* (becauſe we follow the example of our Bleſſed Saviour in the conſcientious obſervance of the Rules of Righteouſneſs) *there is no fear in love, but perfect love caſteth out fear, becauſe fear hath torment, he that feareth is not made perfect in love*: That is, he that is affected with ſuch a fear as hath now been deſcribed.

He

He who is not under the power of Cowardizing, dismaying Fear, his Spirit is at great Liberty; but a care to keep an inoffensive Conscience both towards God and men, to adhere to the Rules of Righteousness and Goodness, and never to swerve from them, will banish this Fear. *The wicked* (saith the Wise man) *fleeth when no man pursueth, but the righteous is bold as a Lion*, Prov. 28. 1. *He that walketh uprightly, walketh surely:* or confidently and securely, *Prov.* 9. 10. To which great truth the Poet gives his Testimony in those known Verses;

Integer vitæ scelerisque purus
Non eget Mauri jaculis nec arcu, &c.

He that's in life *upright and pure in* heart
Is too secure to need the Bow or Dart.

——— hic murus aheneus esto
Nil conscire sibi, nullâ & pallescere culpâ.

The strongest Bulwark's not so sure a Fence
As is an inoffensive Conscience.

Secondly, True Goodness begets that confidence which is opposed, as to Fear so, to *Shame* too. There is a highly commen-

commendable ſhame, which is *proper* to a Good man, namely that which is expreſſed by the Latine *Verecundia:* Which is a quick ſenſe of whatſoever is indecorous and misbecoming. No man can have too much of this, for the more any one hath of it, the better man muſt he neceſſarily be. But there is another ſort of Shame expreſſed by *Pudor*, which is a troubleſome paſſion ariſing from a ſenſe of diſgrace, upon conſciouſneſs of Guilt. Of *this* Shame, the moſt learned Doctor *Henry More* obſerveth in his incomparable *Ethicks*, that *it neither falleth upon the worſt nor the beſt of men. For he who is conſcious to himſelf that he conſtantly exerciſeth his liberty in doing the beſt things, knows that he ought not to be contemned, and thereupon, being above all contempt, contempt it ſelf is contemned by him; which is a great inſtance, in good men, of Generoſity, but in bad men, is the very height of improbity.*

Pudor nec in peſſimos nec in optimos cadit. Nam qui ſibi conſcius eſt ſe libero ſuo arbitrio conſtanter uti ad ea quæ optima ſunt, novit ſe non debere contemni, ac proinde, omni contemptu ſuperior, ipſummet contemnit contemptum; quæ magnæ pars eſt Generoſitatis, in improbis vero ſummum improbitatis faſtigium. Enchir. Eth. lib. 1. cap. 2.

This Shame is a good effect of a bad cauſe, for though it be an evil, yet 'tis a *neceſſary* evil, and tends to the deterring men from unworthy actions for the time to

to come, and doth *actually* produce this good effect where the great uneaſineſs and perturbation of mind which was cauſed thereby upon *paſt* commiſſions of ſin, is ſeriouſly and conſiderately reflected upon. For where this Shame is, there is great Bondage, where there is conſciouſneſs of guilt, the mind of a man is miſerably pent up, confined and ſtraitned, ſo that he dares many times neither to look abroad into the world, nor to look up to Heaven, nor reflect upon himſelf. And therefore *Liberty* and *Confidence* are expreſſed by the *ſame* word (*viz.* παῤῥησία) in the *Greek* language.

But while a man is careful in the obſervance of the Laws of Righteouſneſs, *to be Righteous before God*, and to walk (as it is ſaid of *Zacharias* and *Elizabeth*) *in all the Commandments and Ordinances of the Lord blameleſs*, he is not affected with this kind of Shame, and conſequently enjoys a mighty Freedom by this means. Upright *Job* had the happy experience of this effect of uprightneſs; as we find Chap. 31. 35, 36, 37. *Oh that one would hear me*, (ſaith he) *behold my deſire is, that the Almighty would anſwer me, and that mine Adverſary had written a book. Surely I would take it upon my ſhoulder, and bind it*

as

as a Crown unto me. I would declare to him the number of my ſteps, as a Prince would I go near unto him. Which is as much as if he had ſaid, *Oh that mine Adverſary inſtead of ſecretly whiſpering evil things of me, had drawn up a charge in writing againſt me: I would be ſo far from endeavouring to have it concealed, that I would* my ſelf *publiſh it to all the world, and inſtead of thinking it a diſgrace and diſparagement, I would eſteem it as an ornament; for my innocence would be the* more *cleared, and my good name vindicated by the means of it. And ſo far would I be from ſneaking and ſkulking in corners, like one aſhamed to ſhew his head, that I would like a Prince with Heroick courage and confidence go up to the face of mine Enemy, and expoſe and lay open my whole life before him.*

Or rather we will read theſe Verſes as the ſence of them is expreſſed in a late excellent Paraphraſe upon this Book: *Oh that the truth of all this* [that I have been accuſed of] *might be examined by ſome equal judge! Behold I continue ſtill to deſire of God this favour: And let him that can accuſe me, bring in his Libel in writing againſt me. Surely I would not endeavour to obſcure it, but openly expoſe it to be read by all; nay wear it as a ſingular ornament,*

Dr. Patrick's.

which

which would turn to mine honour, when the world ſaw it diſproved. I my ſelf would aſſiſt him to draw up his charge, by declaring to him freely every action of my life: I would approach him as undauntedly as a Prince, who is aſſured of the goodneſs of his cauſe.

These words, with many other of his ſayings, ſhew, what a bleſſed Liberty the Soul of this Holy man was poſſeſſed with, even whileſt he was deprived of all his outward comforts, and in the ſaddeſt and moſt diſmal circumſtances.

Thirdly, Nothing will free a man from *Trouble* and *Dejection* of mind, like the careful obſervance of the Laws of Righteouſneſs. *This* as it is a certain conſequent of *Fear* and *Shame*, it muſt needs free a man from, as it freeth from thoſe its Cauſes: But it incomparably beyond any thing in the world cureth this Malady of a *wounded ſpirit how or by whatſoever* it be occaſioned. I have ſhewed that it is the fate of Sinners to feel great perturbation and diſturbance of mind from their corrupt Affections, *by the law in their members warring againſt the law of their minds*, and alſo by *reflecting* upon their folly and madneſs, and by the fearful expectations that their manifold bold tranſgreſſions of the Divine Laws do raiſe in them.

them. *The wicked* (ſaith the Prophet) *are like the troubled Sea, which cannot reſt, whoſe waters caſt up mire and dirt: There is no peace, ſaith my God, to the wicked.* Cain had no ſooner given place to *Envy* and *Revenge*, but his Countenance fell, and the Diſquiet of his mind was bewrayed by his looks.

But there is no ſuch Lightſomneſs and Sprightfulneſs of Soul, no ſuch Pleaſure and Self-ſatisfaction as that which reſults from true Religion, Righteouſneſs and Goodneſs. It's *ways are ways of pleaſantneſs, and all its paths peace*, Prov. 3. 17. *Light is ſown for the Righteous, and joy for the Upright in heart*, Pſal. 97. 11. *Great peace have they that love thy law, and nothing ſhall offend them*, Pſal. 119. 165. *The work of Righteouſneſs ſhall be peace, and the effect of Righteouſneſs quietneſs, and aſſurance for ever*, Eſay 32. 17. The Good man is free from ſelf-accuſations, and from that gnawing Worm that is frequently felt in Guilty breaſts. He is not appalled in thinking of what is *paſt*, nor caſt down with the fore-thought of that which is to *come*. His Soul is like a calm and clear River, like the waters of *Siloam* which run ſoftly, without noiſe or murmur.

What-

Whatſoever is Natural is for that reaſon highly pleaſing, but nothing ſo natural to the Heaven-born Soul of man, nothing is ſo agreeable to our original Make, as to live in conformity to the Laws of Righteouſneſs. Whileſt this is our ſerious care, we act according to our Higheſt principle, that Principle which God and Nature deſigned for our τὸ Ἡγεμονικὸν, our Leader and Governour, I mean the Reaſon of our Minds.

And therefore ſo long as we follow its Dictates, and behave our ſelves like thoſe on whoſe ſouls the Divine image is imprinted, which conſiſteth in Righteouſneſs and true Holineſs, *ſo long I ſay* we live in our own Element, and therefore muſt neceſſarily have Self-enjoyment: And we ſhall enjoy our ſelves *more* or *leſs* according as we are *more* or *leſs* diligent in works of Righteouſneſs and Goodneſs. The experience of every Good man will force him to ſubſcribe to the truth of *this*; no ſuch man can withhold his aſſent from it, or call it into queſtion any more than he can his own Feeling. Such a one feels ſuch ſerenity of thoughts, and ſuch great delight and ſatisfaction of mind in the exerciſe of love to God and love to men, in works of

Piety

Piety, Juſtice and Charity, in the exerciſe of Humility, Meekneſs, Patience and Submiſſion to the Divine will, and all other Chriſtian Graces and Virtues, that, while he is ſo employed, all is as well within him as he can deſire; he accounts it a Heaven upon Earth to be ſo employed.

I fear that many a one who would be thought a Chriſtian cannot receive this Doctrine, that it ſeems to him a very ſtrange Solœciſm; but I could tell him of many a *Heathen* of whom he may learn it as well as of *Chriſtians*; particularly *Tully*, who hath this brave ſaying in his *Tuſculan Queſtions*: *O Philoſophy the Guide of our lives! O thou ſeeker out of Virtues, and expeller of Vices! One day well ſpent, and in obedience to thy precepts, ought to be preferred before a ſinning immortality.* And all thoſe ſay for ſubſtance the ſelf-ſame thing, who tell us, that *Virtue is a Reward to it ſelf.*

O Vitæ Philoſophia Dux! O Virtutum indagatrix, expultrixque Vitiorum! Unus dies benè & ex præceptis tuis actus, peccanti immortalitati eſt anteponendus.

The Good man feels alſo no ſmall pleaſure in *reflecting* upon the fruits of Righteouſneſs he hath brought forth: And much more in the Contemplation of that Glorious Reward, which God for Chriſt's

Chriſt's ſake hath promiſed to thoſe who patiently perſevere in well-doing. The fore-expectation whereof doth greatly ſupport him under all the croſſes and afflictions wherewith he is exerciſed in this life: And makes him not only *Patient* under *thoſe* Tribulations he meets with for *Righteouſneſs* ſake, but even to *Glory* in them, as the Apoſtles did and Primitive Chriſtians.

And moreover, he receiveth great Refreſhment and Comfort more immediately from the *Holy Ghoſt*, eſpecially when he is called forth to any exceedingly great ſuffering, or extraordinary ſervice. He *then* marvellouſly *ſtrengthens* the Good man *with ſtrength in his Soul* to bear the *one* and perform *the other* as becomes a ſervant of *Jeſus* Chriſt. Which he doth *chiefly* by giving ſenſible, clear and lively repreſentations to the Good mans mind of the Glory of Heaven, and by ſtedfaſtly fixing it upon the Crown of Righteouſneſs and Life, which his Bleſſed Lord hath promiſed to all thoſe who are faithful to the Death.

Thus was the firſt Chriſtian Martyr S. *Stephen* ſtrengthened, who *being full of the Holy Ghoſt looked up ſtedfaſtly into Heaven, and ſaw the Glory of God, ſaw the Hea-*

vens opened, as ready to receive him, *and the Son of man ſtanding on the right hand of God.*

And in the ſame manner have innumerable of his Followers been ſince ſtrengthened; and among others not a few of our own Country people who were burnt at ſtakes by the Bloudy Papiſts in the Reign of Queen *Mary*. And if ever ſuch days ſhould come again (as God grant they may not) all ſincerely good Souls, who are ſenſible of their own weakneſs, and intirely confide in the power of *Jeſus*, ſhall undoubtedly be enabled to ſuffer with great *Patience* and *Conſtancy*, if not with great *Joyfulneſs* alſo and triumphantly.

And *indeed* without this more *immediate* and *ſpecial* Divine Aſſiſtance, we could not well hope to endure a *Fiery* trial. All External encouragements, ſuch is the infirmity of our Natures, accompanied but with the *ordinary* aſſiſtance of the Divine Grace, are like little to avail us in the hour of *ſuch a* temptation. And the reaſon is, becauſe we ſhall be in great danger of being totally deprived of the power of conſidering by very *acute* pain and torment: And a *vigorous powerful ſenſe* of the Glory of Heaven, is neceſſa-

neceſſary to our bearing with *patience*, and much more with *joyfulneſs* the ſharpeſt ſort of Tribulations; the mere *Belief* thereof would certainly have but a very weak influence in ſuch a circumſtance.

And therefore (as was ſaid) all Good Souls may confidently expect extraordinary Aſſiſtance, whenſoever they are called out to extraordinary ſufferings. *God is faithful* (ſaith the Apoſtle) *who will not ſuffer you to be tempted above what you are able*, &c. 1 *Cor.* 10. 13.

Now then, who after all this ſhall need to be told, what a Glorious Liberty of Soul is obtainable by the careful obſervance of the Laws of Righteouſneſs and Goodneſs? But this will yet further appear, if we conſider that,

Fourthly, It delivereth from all *immoderate ſelf-love*. Such a love of our ſelves as ties us down and determines us to our own bodily and particular concerns.

A worthy perſon, in a Diſcourſe of the *Excellency of true Religion* hath a ſaying to our preſent purpoſe well worth our reciting, *viz.* that *Wicked men are of moſt narrow and confined Spirits, they are ſo contracted by the pinching particularities of Earthly and Created things, ſo impriſoned* *Mr. John Smith.*

in the dark dungeon of Sensuality and Selfishneß, so straitned through their carnal designs and ends, that they cannot stretch themselves, nor look beyond the Horizon of time and sense.

And there he observeth, that *Plato hath long since concluded* concerning the condition of Sensual men, that *They live* ὀστρέου δίκην, *like a Shell-Fish, and can never move up and down, but in their own Prison, which they ever carry about with them.*

But true Religion and Goodneſs is so Generous and Noble a Principle, that he who is acted thereby cannot be confined to *himself* and his *own* things.

His Soul is not imprisoned within himself, that is, within his own *particular* Being separated from the rest of the World; but is enlarged by an Universal Charity, by a sincere good will to God's whole Creation.

He hath an hearty concern for the good of the World, and carries on no designs for himself which are opposite thereunto, nor any other but such as some way or other do tend to promote the welfare and happineſs of his Fellow-creatures: And 'tis the greatest pleasure to his mind imaginable, to be instrumental thereunto.

Again,

Again, his Soul is not tied down to any *inferior* good things, his love and desires are not terminated on such objects, but they are so extensive as to stretch themselves far beyond *this* world, and fix upon the Original and Supreme Good, and there to Centre.

The Language of this man is the same with holy *David*'s, *Whom have I in Heaven but God, and there is nothing upon the Earth I desire in comparison of him.* Though he hath a kindness for things *below*, yet his thoughts and affections are not *confined* to them, but soar aloft to him who is the Author of them, and from whom all the goodness that is in them is derived. Whereas (as the foresaid Author expresseth it) *All the Freedom that wicked men have, is but like that of Banished men, to wander up and down in the Wilderness of this World, from one Den and Cave to another.* And he saith before, that Tully *could see so much in his Natural Philosophy, as made him to say, Scientia naturæ ampliat animum & ad divina attollit: The knowledge of Nature enlargeth and dilates the mind, and carrieth it up to Divine things. But this is most true of Religion, that in an higher sence it doth work the Soul into a true and divine Amplitude.*

And thus have we ſhewed, that the Obſervance of the Laws of Righteouſneſs and Goodneſs gives the moſt excellent Liberty, in that the Liberty which reſults from thence is the Liberty of the *Soul*; and alſo *how* the Soul is thereby ſet at Liberty.

CHAP. IV.

That this is the Liberty of God himſelf, and his moſt excellent Liberty.

THirdly, I proceed to ſhew, that the Liberty which ariſeth from the Obſervance of the Laws of Righteouſneſs and Goodneſs is the *Divine* Liberty, the Liberty of *God* himſelf, and his moſt *Excellent* Liberty. God Almighty is of all Beings infinitely the moſt unlimited and uncontroulable by any thing *without* himſelf. *He doth whatſoever pleaſeth him, in Heaven, the Earth, the Sea and all deep places.* The whole Univerſe is in *his* hands as the Clay in the hands of the *Potter*, perfectly under his power, and at his diſpoſe, ſo that there is no reſiſting him, nor hindering one thought of his.

But

But as unboundable as his Will and Power are by any thing *without* him, they are both determined, by the *internal* Rectitude and Goodness of his Nature, to things Holy, Just and Good. He is so great a lover of Equity and Goodness, that he can neither *do* or *will* any thing, that is contrary or not agreeable thereunto.

We read that *He is a Rock whose work is perfect, and all his ways are judgment, a God of truth and without iniquity, just and right is he.* Deut. 32. 4

That *it is impossible for God to lye.* Heb. 6. 18.

That *his ways are right and equal*, and *his judgment according to truth.* Ezek. 18. 29.

That *the judge of all the Earth will do right*, and *that he will not lay upon man more than is right, that he should enter into judgment with God.* Rom. 2. 2. Job 34. 23

That *he is of purer eyes than to behold evil, and cannot look on iniquity* (i. e.) with approbation. Habak. 1. 13.

That the righteous Lord loveth righteousness, and his countenance beholdeth the upright. Psal. 145. 17.

That *he is not tempted with evil* (is uncapable of the least inclination towards it) *neither tempteth he any man*: Can *not* tempt any man to evil, and much Jam. 1. 13

leſs by any Decree *determine* him.

Pſal. 145. 9. That *he is good unto all, and his tender mercies are over all his works.*

Ver. 8. That *he is full of compaſſion and long-ſuffering.*

Ezek. 33. 11. That *he hath no pleaſure in the death of the wicked, but that the wicked man turn from his way and live.*

And a multitude of ſuch Declarations we find in the Holy Scriptures, which abundantly ſpeak the Divine Will and Power to be inſeparably conjoyned with Righteouſneſs and Goodneſs; and never in the leaſt to ſwerve from either.

And if any ſuch providences have fallen under our notice at any time, or come to our knowledge, which we have been to ſeek ſatisfactorily to reconcile with the Rules of Righteouſneſs or Goodneſs, we ought to take occaſion from thence to be humbled under a ſenſe of our own ſhort-ſightedneſs and ſhallowneſs of Underſtanding, and to take great heed how we charge our Creator with that, which he hath ſo often profeſſed to loath and abominate.

Now let us obſerve, that this determination of God's Will and Power from *within* himſelf to things Juſt and Good,

is that which gives a greater lustre to his Nature, and far more speaks him the most Excellent and most Happy Being, than his mere unlimitableness by any thing *without* him. Nay, Uncontroulableness and Absolute Soveraignty would make him so much the *Worse*, and less Happy Being, except the exercise thereof were determined by a Holy, Good and Righteous Nature.

If God Almighty were made up of *Will*, and every thing were in it self indifferent to him, and he did this or that merely because 'tis his *pleasure* so to do, he would (I say) be infinitely the *Worse* Being, for his Absolute Sovereignty and Uncontroulable Power.

What is it that makes the Devils, the most vile and hateful of all Creatures, is it not *this*, that they are Spirits indued with great Strength and Power, with great Knowledge, Sagacity and quickness of Understanding, and with large Dominions, though Usurped, but have lost that integrity of Nature, and those good Principles, whereby they should govern themselves, and be determined in the exercise of their Power and Wisdom? 'Tis certain, they would be nothing so mischievous and wicked as they are, if with

with the loſs of their *Moral* endowments, they had alſo been diveſted of their *Natural:* I mean their Strength and Power, their Knowledge and Acuteneſs of Underſtanding.

The Devils are in *theſe* far more like to God, than any of us *Men* are in a poſſibility of being (at leaſt in *this* life) but notwithſtanding this, they are of all his Creation the moſt *unlike* God; namely, becauſe their great Power and Knowledge are utterly unacquainted with, and eſtranged from, Righteouſneſs and Goodneſs; are altogether employed in moſt unrighteous and wicked deſigns and enterpriſes.

So that irreſiſtible power and All-comprehending knowledge are ſo far from denominating a Being the moſt Abſolutely perfect conſidered *alone*, that *That* would be the *worſt* Being in the world, which is ſuppoſed to have thoſe perfections, and is *made* to be the worſt *by* thoſe perfections, if they do not exert themſelves in Righteous and Good actions, but the contrary: if the exerciſe of them be not determined by Rules and Principles of Righteouſneſs and Goodneſs.

And

And in saying that a Being will be the *worse* for Power and Knowledge, *&c.* separated from Goodness, I say also it will be the more *unhappy:* For the worse any one is, the less satisfaction he must needs take in himself, and the less he will necessarily have of self-enjoyment; as hath been already shewed.

Now, considering what hath been said, 'tis most apparent that *the* Divine Liberty, the most excellent Liberty of God himself, is his absolute Freedom to Good, his being perfectly unbyassed by any evil Affection, and infinitely out of the reach of corrupt Appetites, so that he can as soon cease to *be*, as fail to exercise his Almighty power, his Omniscience and Unsearchable Wisdom, in doing what is most fit, most right and equal.

This is the Liberty, which most highly commends the infinitely best of *Beings*, and therefore 'tis that which will make us poor Mortals most like to him, and *partakers of the Divine Nature.*

And thus it is sufficiently, I presume, demonstrated, that the most Excellent Liberty consisteth in, or *results* from, the

the Observance of the Laws of Righteousness and Goodness. And to shew, that this is eminently (nay and *solely* too) our *Christian Liberty* will be the business of the next Section.

SECT.

SECT. II.

That this Freedom to holy Obedience and true Goodness, or which consisteth in an intire compliance with the Laws of Righteousness, is our Christian Liberty.

THis Phrase *Christian Liberty* being so much in the mouths of people professing Christianity, one would think that nothing is better understood; that there is no point of our Religion in the nature of which we less need to be instructed.

We mightily insist upon our *Christian Liberty*, a very warm Zeal we *seem* to have for it, and we are not a little concerned (as hath been already intimated) when we apprehend it to be invaded, or in the least infringed.

And if we be not mistaken in our notion of this Liberty, 'tis most commendably

dably done of us to contend earnestly for it, to refuse to part with it, or to consent to the smallest violation or abatement thereof upon any terms whatsoever.

But alas, nothing is more misunderstood than *Christian Liberty*, and nothing hath been more abused; and therefore 'tis well worth our while rightly to state the notion of it, and to fix it where it ought to be.

How it hath been mistaken and abused shall be shewn in its due place, our immediate business is,

First, To Demonstrate the foresaid Proposition.

Secondly, To shew what our Lord hath done to instate us in this our Christian Liberty.

CHAP. V.

The foresaid Proposition Demonstrated by four Arguments, viz. First, *That this hath been proved to be the most Glorious Liberty.* Secondly, *This was that Liberty, the instating us wherein, was the whole business of our Saviour and his Apostles.*

Apostles. Thirdly, *Our Saviours Abolishing the* Ceremonial Law *was chiefly designed in order to the thorough effecting this Liberty: Where it is shewed, that this Law accidentally became very prejudicial to the great Design of setting men free from the power of their Lusts, in several particulars.* Fourthly, *That none but the* Jews *were obliged to the Observance of this Law.*

FIrst, We will demonstrate the truth of this Assertion, that *Christian Liberty* consisteth in Freedom to holy Obedience, in deliverance from the Power and Dominion of sin, together with the direful effects and consequents thereof: *This* we will do by these following Arguments.

First, This is, as we have shewed, incomparably the best and most Glorious of Liberties, and therefore it must needs be (at least *principally* and in the most *eminent* sence) our *Christian Liberty.* For whatsoever Benefits our Blessed Lord is any where said to have procured for us, the absolutely *best* of the kind is always to be understood.

For *instance*, whereas he saith, that he *is come that we might have life*, he means

means the *best* of Lives, the Spiritual life of the Soul here, and Eternal life hereafter.

By the *Riches* he is said to bestow, is meant those whereby the *Soul* is inriched, the Divine Graces and Virtues, called by himself *the true Riches.*

By the *Salvation* which he is the Author of, is meant that from the *worst* of evils principally, and *everlasting* Salvation.

So proportionably, whenas *the Son* is said *to make us free*, the meaning is free with the *best* of Freedoms, *viz.* that from *sin*, as also we have seen is manifest from the *Context*. Whenas Christ is said to be *Anointed*, according to the Prophecy of *Esay* concerning him, *to preach deliverance to the captives*, and *to set at liberty them that are bruised* (with being long fettered and shackled) we are likewise to understand the same most desirable of all Liberties and Deliverances. Whereas S. *James* calls the Gospel *the law of Liberty* (Chap. 1. 25.) and *the perfect law of Liberty*, (Chap. 2. 12.) we are *primarily* to understand it (as will be further shewn) of this same Liberty which infinitely surpasseth all other. In which sence the Apostle S. *Paul* understood it to

Luke 4.18.

be

be *The perfect law of Liberty*, when he called it *The law of the Spirit of life, which is in Christ Jesus*, adding that, *it had made him free from the law of Sin and death*, Rom. 8. 2.

Secondly, We find *this* Liberty was that, the instating us wherein, our Saviour, when he was in the World, and his Apostles after him, were altogether bent and intent upon. The business of making men holy and obedient to the Laws of Righteousness, they had not only *mostly* in their Eye, but all they did was *subordinated* thereunto.

All those powerful means that were used to perswade the world that *Jesus* is the Christ, were in order to *this* end: For the *Son of God was manifested to take away our sins*; and *to destroy the works of the Devil*, 1 John 3. 5, 8.

Therefore is *Faith* so highly commended, and so much ascribed thereto, and men so excited to believe in Christ, or to believe his Gospel, because the Doctrine, Precepts, Promises and Threatnings therein contained have a great aptness and tendency, are of mighty force and efficacy, to the thorough Reformation of our Lives, and the cleansing our Natures from all filthiness both of flesh and spirit:

Becauſe *that* Faith which is terminated upon thoſe Objects is ſuch a *Shield*, as
Eph.6.16. whereby *we ſhall be able to quench all the fiery darts of the wicked one:* Becauſe it is
Acts 15.9. moſt effectual to *the purifying of the heart*,
1 Joh.5.4. and *the overcoming of the world.*

In ſhort, *Chriſt gave himſelf for us that he might redeem us from all iniquity, and purifie to himſelf a peculiar people zealous of good works*, Titus 2. 14.

He died for all, that they which live ſhould not henceforth *live unto themſelves* (to the drudging ſervice of their Luſts) *but unto him that died for them, and roſe again*, 2 *Cor.* 5. 15. Or, that they ſhould be *his* Servants, that is, his Free-men; according to that of S. *Paul*, 1 *Cor.* 7. 22. *He that is called being a Servant is the Lords Free-man.*

He gave himſelf for the Church, that he might ſanctifie and cleanſe it, by the waſhing of water by the word; That he might preſent it to himſelf a glorious Church, not having ſpot or wrinkle or any ſuch thing, but that it ſhould be holy and without blemiſh, Epheſ. 5. 26, 27.

He his own ſelf bare our ſins in his own body on the tree, that we, being dead to ſins, ſhould live unto Righteouſneſs, 1 *Pet.* 2. 24. Or as S. *Paul* ſaith, *Rom.* 6. 7. *That being dead*

dead we might be freed from ſin: That is, that being dead to it, we might be freed from the *Bondage* we were in under it. Or, as we have it, ver. 18. *That being made free from ſin, we might become the ſervants of righteouſneſs.*

Our Saviour required nothing of us, forbad nothing to us, but what was apparently deſigned in order to our deliverance from ſin, the making us *pure in heart*, and *holy in all manner of converſation.* He gave us not a *Promiſe*, but what was to encourage us hereunto, nor yet a *Threatning*, but what was intended to ſcare us from the ſerving of one Luſt or other. And the Apoſtle tells us, that the whole of the Goſpel, or, *The grace of God that brings ſalvation* is deſigned to *teach us, that, denying ungodlineſs and worldly luſts, we ſhould live ſoberly, righteouſly and godly in this preſent world*, Tit. 2. 11, 12.

'Tis ſufficiently evident from this *little* that hath been ſaid, that the ſetting us free from Sin, and the making us Free to Righteouſneſs was *the* buſineſs which took up our Bleſſed Saviour's time and thoughts when he was upon the Earth, and wherein his holy Apoſtles were employed after his departure: And therefore *this* muſt neceſſarily be our grand

Christian Liberty. Abundantly more might have been said upon this Argument, but we have heretofore copiously handled it in another Treatise.

The Design of Christianity.

Thirdly, Our Saviours abrogating the *Ceremonial Law*, his freeing from *that* yoke, was mainly designed in order to the thorough effecting *this* Freedom and Liberty. This was a *yoke* which the Apostle *Peter* saith, *neither they nor their Fathers were able to bear*, Acts 15. 10. It was *a yoke of bondage*, as S. *Paul* calls it, *Gal.* 5. 1. *Stand fast in the Liberty wherewith Christ hath made us free, and be not intangled again with the yoke of bondage.* This Liberty (as appears by his discourse both before and after) was that which Christ had given them from the burdensome services of the Mosaical Dispensation. And diverse other places there are which speak of this Liberty as an effect and fruit of the death of Christ.

Now it is worthy our Observation, that the great reason wherefore our Saviour did put an end to the Obligation of this Law, and why the Apostles, especially S. *Paul*, insisted so much upon it, and so earnestly cautioned the Jewish Believers against intangling themselves again with this

this yoke, was becauſe it became very highly injurious to the Grand Evangelical Deſign of ſetting men perfectly free from their Luſts: Becauſe it *gendered* to that ſpiritual bondage, in deliverance from which conſiſteth our beſt Liberty. For this Law underſtood *Carnally*, and according to the *letter* only, (which it ought not to have been) was very apt to beget a ſordid and low ſpirit, a temper of mind very much eſtranged from *true* Piety and Goodneſs. And it is too unqueſtionable, that the *Jews* generally had no higher a ſenſe of it.

The Law, the Author to the *Hebrews* ſaith, *made nothing perfect*, Chap. 7. 19. It gave no man Freedom from the power of Sin, no power to ſubdue corrupt Affections was obtainable thereby; it did not make men *truly* and *internally* Righteous, but only *Ritually* and *Externally*. As the moſt eminently Good men under the Law did fall far ſhort of the Apoſtles of our Saviour, and thoſe whoſe lives have been moſt anſwerable to the Chriſtian precepts, ſo thoſe degrees of Virtue and Goodneſs they did attain to were not owing the *Law*, but to the *Covenant made with Abraham*, which was the ſame for ſubſtance with *the Goſpel Cove-*

nant. The Law is ſaid to be *weak through the fleſh*; or in regard of the impetuoſity and violence of mens fleſhly Appetites, *Rom.* 8. 3.

Nor is there any expreſs mention in the Ceremonial Law of any *neceſſity* of *purity of heart*: This was only repreſented by the divers legal waſhings, and other Rites; the mortification of corrupt Affections was ſignified by the cutting off the foreskin of the fleſh, and the great *ſubſtantial* duties were veiled under dark ſhadows. So that a man might be very punctually obſervant of this Law, according to the mere literal ſence thereof, and yet his Soul remain perfectly under the power of ſinful Affections.

And the Learned Mr. *Chillingworth* in his Sermon on *Gal.* 5. 5. ſaith thus even of the *Moral Duties of the two Tables*, as they are part of the Moſaical Jewiſh Law, *viz. That they required only an external obedience and conformity to the Affirmative Precepts thereof, and an abſtaining from an Outward practice of the Negative. They did not reach unto the Conſcience, no more than the National Laws of other Kingdoms do. So that, for example, when the law of* Moſes *forbids Adultery upon pain of death, he that ſhould in his heart luſt after*

a

a Woman, could not be accounted a Transgressor of Moses *his law, neither was he liable to the punishment therein specified: Whereas the Gospel requires not only an Outward, and, as I may say, corporal obedience to God's Commandments, but also an inward sanctification of the Soul and Conscience upon the same penalty of everlasting damnation with the former. And what is now said* (proceeds he) *of the Moral Precepts (as they are part of* Moses *his law) by the same proportion likewise, is to be understood of the Judicial.*

And as for the *Promises* of this Law they were only of Temporal good things, and therefore the Gospel is called by the Author to the *Hebrews*, *The bringing in of a better hope*, Chap. 7. 19. And is said *to be established upon better promises*, Chap. 8. 6.

'Tis confessed that promises of Heavenly things were contained in those of Earthly, as some of the latter were Types of the former, particularly the *land of Canaan* of the *Eternal Rest in Heaven*; and the promises of good things in the *general* had those of the *other* life implied in them; but there is not the least *express* mention in this Law of any Life after this: I do not say, in any part of the Old Testament, but in *this* Law.

Now then, ſeeing it abounded with Temporal Promiſes, and none but ſuch being in *expreſs* terms contained therein, 'tis no wonder if it became an occaſion to the ſenſual *Jews* of their being the more *eager* and *vehement* in proſecuting the profits, honours and pleaſures of this life, as it was of their being the more Mercenary in their obedience.

The like may be ſaid of the *Threatnings* of this Law, they are all ſo expreſſed as if they were only of *Preſent*, *Temporal* Evils, and the *Jews*, for the moſt part, looking no farther than the outward letter of theſe Threatnings, it was not to be expected that they ſhould be excited by them to obey from any higher motive than the mere fear of *ſuch* evils; as thoſe that did not look beyond the letter of the *Promiſes* were obedient only from the hope of ſome *ſenſual*, *preſent* good: And by this means eſpecially did this Law *Gender to bondage*, as we read it did, *Gal.* 4. 24.

The terrible manner in which the Law was given, and the Threatnings of Preſent death or other temporal Calamities upon the Tranſgreſſion thereof did occaſion that ſlaviſh fear, which the Apoſtle calls the *Spirit of bondage*, in thoſe words,

Ye

Ye have not received the Spirit of bondage again to fear, Rom. 8. 5.

God dealt with the *Jews* as it was most fit to deal with such a carnal, such a stiff-necked, stubborn and disingenuous people; who would not be wrought upon and overcome by love to *himself*, or a sense of the loveliness of Virtue and true Goodness, nor regard any Laws, but such as were enforced with severe present Penalties, or promises of *sensual* good things: Which obedience of theirs was most truly and properly the obedience of Slaves, a Servile and Mercenary Obedience.

So that this Law having been abused by the *Jews* to the so much the more captivating them to their fleshly lusts, for this reason chiefly was it laid aside, namely, because the Liberty which consisteth in a thorough compliance with the Rules of Righteousness, the Obligation of this Law would have greatly obstructed the promoting of.

And the things expressly required in this Law being such as had no internal goodness in them, being *weak and beggarly Elements*, as the Apostle calls them, *Gal.* 4. 9. the imposition of *many* such must needs be apt to call away mens Minds and Affecti-

Affections from thoſe that are eſſentially and immutably good, whileſt the ſpiritual meaning of thoſe injunctions is either not underſtood or not attended to. And that it had this effect upon the generality of the *Jews*, by this means, is a caſe too plain to need to be proved.

And though the great ſubſtantial duties, which are in their own nature Good and Neceſſary, and of Eternal obligation, were inculcated upon them by all their Prophets, as well as taught by Natural Light, ſuch as *Doing Juſtice*, *loving Mercy*, *walking humbly with God*, and the like, yet they generally were ſo ſottiſh as to think that He valued Sacrifices, and the other Ceremonial and External Performances of the Law ſo much above ſuch Duties (nay, though he had expreſly alſo declared the quite contrary) as that their exact and diligent obſervation of *thoſe* would make expiation for their remiſneſs in *theſe*, and fully ſatisfie for groſs immoralities. *They truſted in lying words, ſaying, The Temple of the Lord, the Temple of the Lord, the Temple of the Lord are theſe*; implying that their continual attendance on the ſervices there performed, according to the preſcription of the Law, would effectually ſecure them from

Jer. 7. 4.

Divine

Divine vengeance, although they refuſed to amend their ways, and were never ſo immoral in their Practices.

And their conſtant Trading in Sacrifices, in Rituals and Ceremonial things, occaſioned their having but very little *ſenſe* of things *Morally* good; ſo that *that* diſtinction was almoſt loſt among them, of things *Poſitively* and *Morally* ſo, or things good only becauſe commanded, and things commanded becauſe good. Their being ſo intent upon a many *little* things cauſed them to ſleight and overlook the *great* ones, as our Saviour told the *Phariſees*, *Luke* 11. 42. *Ye tithe Mint and Rue, and all manner of Herbs, and paſs over judgment and the love of God.* And Mat. 23. 23. *Ye pay tith of Mint and Aniſe, and Cummin, and have omitted the weightier matters of the Law, judgment, mercy and faith.*

And their *omitting* theſe things was too plain an Argument *alone* (though there is other proof of it) of their having ſcarcely any notion of things Abſolutely, Immutably and Eſſentially Good and Evil, which was occaſioned (as I ſaid) by their minds being ſo employed about things which were in *themſelves* neither Good nor Evil, but only by reaſon of Divine

vine injunctions and prohibitions.

Not that this great evil was *neceſſarily* occaſioned thereby (God forbid we ſhould think ſo) but 'twas through their own default; otherwiſe there could have been *no* truly good people among them, as there were innumerable: juſt as we ſee at *this* day, there are too many of a certain Profeſſion, who, by means of their continual dabling in *matter*, are of ſo groſs and courſe intellectuals, that they ſeem almoſt uncapable of any *Idea* and conception of things immaterial and incorporeal. Which is a great Unhappineſs but as great a Fault.

So that, this we have now ſaid ſuggeſts to us *another* reaſon for the putting a period to the Ceremonial Law, in order to the introduction of that excellent and Divine Liberty, which we aſſert to be eminently *Chriſtian Liberty*; Becauſe that the love of Righteouſneſs and Goodneſs under that *notion* is neceſſary thereunto, as ſhall be farther ſhewn hereafter. And it is an evidence of a Soul impriſoned in Senſe, and ſunk in Selfiſhneſs to love Virtue and Goodneſs, merely for its dowry and the external Advantages that accrue by it, and not for its *own* ſake: As alſo to avoid ſin, only for the ſake of the

the uneasie and sad circumstances that attend it, having no sense of its Moral Turpitude.

Lastly, Whereas I have shewed, that by the observation of the Laws of Righteousness and Goodness a man is delivered from all *immoderate Self-love* to his own *Bodily* and *Particular* concerns, and acquireth that Generosity and Nobleness of spirit whereby he is carried forth and enlarged to the love of God in the *first* place, and a hearty concern for the General welfare of his Fellow-creatures, the *Jews* by the occasion of the forementioned Law, became less free, as Freedom is opposed to *Confinement*. For they being paled in and separated from the rest of the world by a Religion peculiar to themselves; and it being forbidden by their Law to contract Marriages, or have any intimacy, and that they should so much as *eat* with the Gentiles (though 'twas but necessary they should be so restrained for the more effectual preventing their falling into Idolatry, and being infected with their other wicked customs and corrupt manners, to which they were naturally very strangely inclined, yet) by this means they generally became wofully

ly Narrow-ſpirited and contracted in their Love, and took occaſion from hence to baniſh all from their Kindneſs and Charity, that were not of their own Nation and their own Religion.

And therefore for *this* reaſon alſo it was highly fit that our Saviour ſhould take off all future Obligation to the Obſervance of *this* Law; his deſign being to Ampliate and Enlarge mens minds by the moſt Univerſal and Unlimited Charity; in imitation of himſelf, who was a Propitiation not only for the ſins of the *Jewiſh* Nation, but alſo of the *whole World.*

And for *this* reaſon particularly S. *Paul* tells the *Epheſians*, This Law was Aboliſhed, Chap. 2. 14, 15, 16. *For he is our peace, who hath made both one* (Jews and Gentiles) *and hath broken down the middle wall of partition between us, having aboliſhed in his fleſh the enmity, even the Law of Commandments, contained in Ordinances* (or, having Aboliſhed by his Sufferings the Ceremonial Law, which was ſuch a Make-bate between the *Jews* and *Gentiles*) *for to make himſelf of twain one new man, ſo making peace. And that he might reconcile both unto God in one body on the Croſs, having ſlain the enmity thereby.*

And

And that in the general, the great work of ſetting men perfectly at Liberty from the power of their Luſts, and the making them free to all holy Obedience was deſigned by the nullifying *this* Law, is aſſerted by the Apoſtle, *Rom.* 7. 5, 6. *For when we were in the fleſh* (or under thoſe Carnal Ordinances) *the motions of ſin, which were by the Law, did work in our members, to bring forth fruit unto death. But now we are delivered from the Law, that being dead wherein we were held, that we ſhould ſerve in newneſs of the ſpirit, and not in the oldneſs of the letter.* That is, when we were under the Law, the παθήματα, or Sinful Affections, which were heightned thereby (through our own blindneſs in not looking beyond the *letter* of the Law) did ſo work in us, as to render us ſo much the more obnoxious to death: But now we are delivered by our Saviour Chriſt from that Law, it being dead, or abrogated, that in ſtead of a mere *External* Obedience, and a company of *Bodily* Waſhings, we ſhould for the future be *inwardly* pure and *ſpiritually* obedient.

To conclude this Argument: Whereſoever we find Liberty or Freedom mentioned throughout the New Teſtament, as

as that which belongeth to us under the notion of *Chriſtians*, as that which we are beholden to the *Goſpel* diſpenſation for, it is ſtill, I dare affirm, to be underſtood either of Liberty from *Sin* (the *Power* and the *Puniſhment* thereof) or of Liberty from the *Ceremonial* and *purely Moſaical* Law. This I aſſert upon a particular conſideration of all thoſe Texts, wherein any thing is ſaid relating to Liberty: And therefore this *latter* Deliverance being principally intended in order to the *former*, the former, *viz.* that from *Sin*, muſt neceſſarily be *the* Chriſtian Liberty.

Fourthly, None but the *Iſraelites* were obliged to the Obſervance of this Law. Indeed in order to a *Gentiles* partaking of the *Jewiſh* Priviledges in the Land of *Canaan*, it was neceſſary he ſhould be Circumciſed and become (as their phraſe was) *a Proſelyte of Juſtice*, and ſo make himſelf *a debtor to the whole Law*: But it was not neceſſary to his *Acceptance with God* and *Eternal Happineſs* to yield obedience to this Law. It was ſufficient for him to worſhip the true God and renounce Idolatry, and to follow the Dictates of the Law of Nature.

Even

Even the *Jews* themselves, as ill affected as they were towards the *Gentiles*, did acknowledge no more to be necessary, than the Observation of the Seven Precepts of *Noah*, to their having their part *in Seculo futuro*; and therefore they permitted the *Proselytes of the Gate* to worship in the Outward Court of the Temple. Which was therefore called *Atrium Gentium & immundorum. The Court of the Gentiles and the Unclean.*

And thus, as it appears from the three foregoing Arguments, that Liberty from Sin and to Righteousness is the *Eminent* Christian Liberty, which is procured for the World taking in the *Jews*, so from this *fourth* 'tis as evident, that it is the *only* Christian Liberty which is procured and purchased for us *Gentiles*.

There is no *other* Liberty mentioned either by our Saviour or his Apostles, besides this from the Power and Dominion of *Sin* (wherein we always include deliverance from the sad consequents thereof) which we *Gentiles* are obliged to *Christianity* for, or which we are invested with under the notion of *Christians*.

CHAP. VI.

What course our Lord hath taken to instate us in this Liberty shewed in several particulars, viz. that 1. *He hath most fully informed us concerning all the Parts and Particulars of our Liberty.* 2. *He hath furnished us with the most potent Means, for the gaining of it.* 3. *He hath purchased a rich supply of Grace and Strength, to enable us to use these Means successfully.* 4. *He hath laid before us the most powerful Motives and Arguments to prevail on our Wills to make use of this Strength, and comply with this Grace.*

HAving, I hope, sufficiently cleared the truth of this Proposition, that our *Christian Liberty* (both *mainly* and *wholly*) consisteth in Freedom to holy Obedience, and deliverance from Sin, I now come to shew,

Secondly, How Christ instates men in this Liberty, or what Course he hath taken for the effecting hereof.

By the way, we are to take notice that the Method our Lord hath made choice of, for the setting us free from our Corrupt Affections, is such as is most Suitable

able to the Nature of those that are to be delivered, and such as is most suitable to the Nature of that Bondage and Slavery from which he delivers.

Those who are to be delivered being Reasonable Creatures, Voluntary and therefore *Free* Agents, who act not by mere Necessity of Nature, or Blind instincts, and much less from External Force and Compulsion, he dealeth with them, in Setting them free, as with *such* a sort of Creatures.

Again the Slavery (as also the Confinement) from which he delivers being *Spiritual* not *Corporal*; I mean, being *Originally* in the Mind, Will and Affections, and not in the Outward man, he hath accordingly applied himself to the effecting our deliverance.

So that our Deliverer hath not done all for us that is to be done, and left nothing for us to do, in order to our being set free. Nor can this be said of any *other* who designs to deliver out of Bondage or Prison persons arrived at years of discretion, and that are able to use their hands and legs. Such a one accounts that he hath done abundantly enough, when he hath paid the Slaves Ransom, and removed the necessity he was under of continuing

nuing in ſervitude; If afterward he will not ſtir a foot, he doth not think himſelf obliged to hale him by main force out of the Gallies or Houſe of bondage. He alſo looks upon *his* work as done, when he hath ſet the Priſon doors wide open, and hath cleared the Priſoner's paſſage out, and put the Key into his hand for the unlocking his Fetters, and offered to aſſiſt him if he cannot do it by his own ſtrength: But when all this is done, if the Priſoner will do nothing towards his own eſcape, he, who hath done thus much in his behalf, will think it great pity but that there he ſhould lie.

There is no Prince but will be ſatisfied that he hath quitted himſelf bravely, and fully performed the part of a Deliverer, when he hath put Weapons into the hands of a Conquered People, and furniſhed them with ſufficient aids for the reſcuing themſelves from the Tyranny of their Oppreſſors; but if after all, they will not be perſwaded to *uſe* their Weapons, and are ſo daſtardly as not to joyn with thoſe Forces that are ſent for their help, he nevertheleſs deſerves the Title of a Deliverer.

In like manner, it is not our Bleſſed Saviour's Method to drag men with irreſiſtible

sistible force out of their Spiritual Vassallage and Slavery: He doth not deliver us *against* our Wills, nor in such a manner as if we were Creatures that have *no* Wills; nor doth so *overpower* our Wills (at least *ordinarily*) as that they shall have left them no power of resistance, but be *necessitated* to give their Consent.

But *this* is the Course he hath taken, which is the most wise, and in its own nature the most admirably effectual.

First, *He hath fully informed us concerning all the Parts and Particulars of our Liberty.*

Secondly, *He hath Directed us to the most potent Means for the gaining thereof.*

Thirdly, *He hath purchased a rich supply of Grace and Strength to enable us to use these Means successfully.*

Fourthly, *He hath laid before us the most powerful Motives and Arguments imaginable to prevail with our Wills to use this Strength, to comply with this Grace.*

First, *He hath fully informed us concerning all the Parts and Particulars of our Liberty:* I mean, he hath instructed us in all those Rules of Righteousness and Goodness, in the Observance of which consists our best and most desirable Liberty.

This he hath done by the Precepts he hath given us, as alſo by the Example he hath ſet before us. In *Matthew* 11.28,29. he propoſeth both theſe, the one to be obeyed, the other to be followed, in order to the poſſeſſing our ſelves of this Liberty: *Come unto me* (ſaith he) *all ye that labour and are heavy laden, and I will give you reſt.* And what he meaneth by *Coming unto him* he tells us in the next words, *Take my Yoke upon you*, or obey my Precepts, *and Learn of me*, or follow my Example, *for I am meek and lowly in heart, and ye ſhall find Reſt unto your Souls:* Reſt from the Slaviſh drudgery of ſinful Affections.

As to our Saviours *Precepts*, whatſoever he hath required of us, it is either a *Part* of our Liberty, or a *Means* for the gaining and maintenance thereof.

Now as to the Chriſtian Precepts which oblige us to thoſe things in the doing of which our Liberty *conſiſteth*, as they incomparably excel the Precepts of whatſoever Religion was before or ſince the coming of our Saviour, ſo there is nothing defective or wanting in them. There is not any thing left out of them that is neceſſary to the completing of the freedom and happineſs of our Souls. All the

the defects of the Mosaical Law, and of the Law of Nature, are supplied and made up by them. As our Lord *came not to destroy the Law*, so he came *to fulfil it*: To perfect it and fill it up, as he himself hath told us, *Matth.* 5. 17.

There is nothing that conduceth to the restoring humane nature to its Primitive Perfection, to the bringing every thing in man into due order, to the effecting a complete Harmony and Agreement between his various disagreeing Powers and Faculties, to the putting him into that state wherein every thing would be with him as his own heart could wish to have it, or (in one word) to the making him partaker of the God-like Nature, and consequently of the God-like Liberty, Freedom and Blessedness; There is nothing, I say, conduceable to these excellent purposes, but our Saviour hath in his *own Person*, when he was on Earth, and by his *Apostles* since he left the World, acquainted us with it, over and over inculcated it, again and again minded us of it, and urged it upon our practice.

To speak in the words of the Apostle S. *Paul*, *Phil.* 4. 8. *Whatsoever things are true*, or remote from insincerity and hypocrisie; *Whatsoever things are honest*,

σεμνὰ, venerable and grave; *Whatſoever things are juſt*, or exactly agreeable to the Rule of doing as we would be done unto; *Whatſoever things are pure*, or far from all ſhew and appearance of unchaſtity; *Whatſoever things are lovely*, or which tend to ſecure to us love among men, ſuch as all works of benignity, mercy and Charity; *Whatſoever things are of good report*, or which are apt to procure a good name, and therefore to prevent all the cauſes of ſhame, and to give us the greateſt freedom and confidence, as before *God*, ſo before *Men* too; *If there be any virtue*, if there be any thing that is by Good men reckoned in the number of Virtues; *And if there be any praiſe*, or any thing laudable and praiſe-worthy: All theſe things, as the Apoſtle in the general here enjoyneth us *to think upon them*, ſo they are very particularly, and as clearly and perſpicuouſly, recommended to us to be carefully obſerved by us, in the New Teſtament.

There is nothing which it becometh us to Do or Forbear, whether in reference to *God*, our Great Creator, Governour and Benefactor, or to our *Fellow-creatures*, or to our *own* Souls and Bodies, but *here* we find it.

Again,

Again, we may obſerve all theſe in our Saviour's *Life* alſo, wherein He ſet us an Example, that *we ſhould follow his ſteps.* And it is a moſt admirable Example of *Piety towards God* (of Love to him, Truſt in him, and Submiſſion to his Will) of *Charity to all men*, even his greateſt Enemies; and of Humility, Meekneſs, Temperance, Purity, Contempt of the World, and Heavenly-mindedneſs.

He that ſhall obſerve how our Bleſſed Saviour *Lived*, cannot be ignorant of any of thoſe Laws of Righteouſneſs and Goodneſs, which, before his coming, the World was ſo lamentably, in not a few inſtances, to ſeek in the knowledge of, through that blindneſs which by the cuſtomary gratifying their vile Affections men had generally contracted. I ſay, he that is acquainted with the *Life* of our Saviour cannot eaſily be ignorant of any of thoſe Laws, although he never underſtood what particular Commands or Prohibitions his Precepts conſiſt of.

So that this is the *Firſt* thing Chriſt *Jeſus* hath done for us in order to our being made Free: He hath given us fully to underſtand what it is to be *Free*, what are thoſe ſeveral Rules of Righteouſneſs and

and Goodneſs, in compliance with which conſiſts our Liberty.

Secondly, Our Saviour hath alſo preſcribed moſt Effectual *Means*, by making uſe of which we ſhall moſt certainly obtain and maintain this Liberty, that is, obey thoſe Laws of Liberty which he hath given us.

Theſe Means are eſpecially: *Believing himſelf to be the Son of God*, and conſequently the Truth and Divinity of his Doctrine.

Hearing his Word, and Receiving it into honeſt hearts, or Pondering it in our minds, and Meditating upon it, with the Deſign of conforming our ſelves to it.

Prayer to God in his Name, together with Faith in his Bloud for the Remiſſion of our Sins, and in his Power and Goodneſs, for the Subduing our Luſts, and the making us Obedient to his Precepts: That is, for the bleſſing our Endeavours to that End.

Setting his Example before our Eyes, which is an Excellent Means to beget in us a likeneſs to him, and to our partaking of his Spirit and Temper.

Watching over our own Hearts, and againſt Temptations.

Deny-

Denying our selves, and not indulging our Sensitive Part.

Advising in all Cases of doubt and difficulty with our Pastors and Spiritual Guides; whom Christ hath given to his Church, *For the perfecting of the Saints, for the work of the Ministery, for the Edifying of the Body of Christ*, Ephes. 4. 12. And *obeying them which have the Rule over us in the Lord, they watching for our Souls, as those that must give an Account*, Heb. 13. 17. Which Duties were never more neglected, than in this Age, to the great scandal of our Reformed Religion.

Keeping in the Communion of the Church: And *not forsaking the Assembling our selves together* (or our publick Assemblies) *as the manner of some is*, Heb. 10. 25. And *now* is the manner of vast numbers of us, (though no Terms of Communion are required that contradict any one Text of Scripture) which Separation we are too like ere long to pay dear for.

The Religious observation of the Lords Day, both in Publick and Private, is another singular Help and Advantage; Though few Professors of Christianity seem now to have any great sense of it, to the great prejudice of their *own* Souls, and the Souls of *those* who are under their charge.

And

And to theſe add in the *laſt* place (becauſe 'tis moſt convenient to place them *here*) *The Sacraments of Baptiſm* and the *Lord's Supper.*

By Baptiſm we are admitted into the Church of Chriſt, and brought into a *New State:* We are baptized *into the name of the Father, Son and Holy Ghoſt*, or devoted to their ſervice. And the *Father*, in this Sacrament, takes us into his ſpecial care, and into the Relation of his Children, whereas before we were only the Children of *Adam.* The *Son* receives us as members of his Body the Church: *We are baptized into one Body* (as the Apoſtle ſpeaks, 1 *Cor.* 12. 13.) that Body whereof Chriſt is the Head. And the Holy Ghoſt, who is the Author of Grace and Spiritual Life, taketh us for his Temples. We are ſaid to *Receive the Holy Ghoſt* in Baptiſm, to receive that power and ſtrength from him, which will enable us to *Mortifie the deeds of the Body*, and to acquire the Divine Graces and Virtues; which we ſhall certainly do, if we refuſe not to Exert and Improve it, when we come to years of Diſcretion, and our Faculties are ripe enough for that purpoſe. In Baptiſm the Holy Spirit communicates to us the Beginnings of

of a new life, which may afterwards be improved to large measures of Virtue and Goodness, if we be not wilfully wanting to our selves in the other Means.

And in the *Lords Supper*, as we renew the Covenant we made in Baptism, *to renounce the Devil and all his works*, &c. So all worthy Receivers of that Sacrament receive great additions of Grace and Spiritual Strength, are fed with the spiritual food of the most Precious Body and Bloud of Christ.

And of all the Means prescribed for the Subduing our Lusts, and Growing in Grace, the Frequent Receiving the Lord's Supper is very deservedly accounted the Principal. Certainly there is not any Ordinance wherein sincere Souls do so experiment the Communications of the Holy Spirit, by which they are so *Strengthened with strength in their Souls*. Nor are there any such Strong and Spriteful Christians, any so confirmed and rooted in Goodness, in the love of God and their Neighbour, and all the Christian Virtues, as those who take all occasions to attend upon it, with a thankful sense of the infinite love of God and Christ to them, and sincerely design in so doing a fuller participation of the Divine nature.

But

But this intimation that theſe two Sacraments are conveyances of Grace and Strength leads me to ſhew, that,

Thirdly, Our Saviour hath moreover purchaſed for us a rich ſupply of Grace, to enable us to uſe the forementioned *Means* with happy ſucceſs. He hath obtained from his Father by his Perfect Obedience, both Active and Paſſive, Authority to ſend the Holy Ghoſt powerfully to aſſiſt us; and hath aſſured us that thoſe who ask him ſhall have him, in thoſe moſt excellent, and moſt comfortable words, *Luke* 11. 11, 12, 13. *If a Son ſhall ask bread of any that is a Father, will he give him a ſtone? Or if he ask a fiſh, will he for a fiſh give him a Serpent? Or if he ſhall ask an Egge, will he offer him a Scorpion? If ye then being evil, know how to give good gifts unto your Children, how much more ſhall your Heavenly Father give his holy Spirit unto them that ask him?*

And if any of us want the Holy Spirit's Aſſiſtance, it is certainly becauſe we either pray not at all for it, or not with a ſincere and earneſt deſire that he ſhould root up and deſtroy every Evil Affection in our Souls; Becauſe we are ſecretly unwilling to let go ſome beloved luſt or other;

other; And because we are false to God and our own Souls in those things which he hath put into our Power. For 'tis certain, that not to put forth the power we have already received, and yet complain for want of strength, is to play the Hypocrites; and no wonder if the Holy Spirit of God doth estrange himself, and withhold or withdraw his blessed Influences from such persons.

But as for those who are faithful so far as those Talents reach, which they are at present intrusted with, our Lord hath promised *them* that more shall be given them. That is the meaning of those words, *Mark* 4. 25. *He that hath, to him shall be given:* That is, that *useth* what he hath; for no man properly *hath* or *possesseth* what he makes no use of, 'twould be the same thing to him to be without it.

Nay, our Lord doth not only promise to him that *hath*, that *more* shall be given him, but also that he shall have *abundantly* more, *Matth.* 13. 12. *For whosoever hath, to him shall be given, and he shall have more abundance:* And he repeats this, Chap. 25. 29.

And if we were not through wilfulness and carelessness wanting to our selves, in

in putting forth that meaſure of ſtrength we *have*, as ſure as *Jeſus* is the Chriſt we ſhould fully experiment the truth of this promiſe: We ſhould *then* feel the Divine Spirit *working in us mightily*, as the Apoſtle S. *Paul* ſaith *he* did, *Col.* 1. 29.

The great things that are ſpoken concerning the *Spirit*, and of what he ſhall do in the hearts of men, would be *then* punctually fulfilled in us, and we ſhould be ſatisfied by happy experience, that they are not mere words; the Holy Ghoſt would not fail to do all that for us, he was ſent by our Lord to do.

It is to be acknowledged with great ſadneſs, that both *Fleſhly* and *Spiritual* Luſts are exceedingly ſtrong and vigorous even in the generality of thoſe that profeſs *Chriſtianity*, as well as in *others*, and no *leſs* than in others, that are Strangers to our Religion: But this never to be enough lamented Evil doth not proceed from hence, that grace is *denied* to the generality, but 'tis wholly to be imputed to their *Receiving the grace of God in vain*, and wilfully refuſing to *comply* therewith. It is not at all to be aſcribed to the Spirits refuſing to perform *his* Office in them, or to do in their behalf what doth belong to *him*, but to their refuſing to do *their* part.

This

This we are as fully assured of from abundance of Texts of Scripture as we can desire to be.

The same is to be said of mens so ordinarily falling again and again into those sins which they frequently *Pray* and *Resolve* and *Vow* against: *This* is far from being the account of it, that God is not willing to hear their prayers; For (as S. *John* speaks, 1 Epist. 5. 14.) *This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us*; and to ask victory over our Lusts is of all Petitions most agreeable to his will. *This* cannot be the reason of it, that the Holy Spirit refuseth to inforce his Preventing (or Prevenient) with his Assisting Grace, that he will not assist some persons in the performance of those good Resolutions which his Preventing Grace hath excited in their Souls. But *this* is the true account hereof, *viz.* Such Persons are undoubtedly wanting in the use of some Necessary Means or other for the subduing their Lusts; they do not use *all* the means our Lord hath appointed, and are especially faulty in neglecting particularly the great duty of *Consideration*. They pray, it may be,

very frequently and *earneſtly* too, that God would give them ſtrength againſt this or that Corruption, and they add *Vows* to their Prayers, but they add not *Conſideration* to their Prayers and Vows, they watch not over themſelves, diſregard the firſt motions of their Wills, and inclinations of their Souls towards the ſins or ſin they ſo Pray, Reſolve and Vow againſt, and are not careful to avoid Temptations.

And as inconſideration is the chiefeſt cauſe of unſucceſsfulneſs in the uſe of means for the ſubduing of Corrupt Affections, ſo the groſs neglect of that grand Means *the Lords Supper*, but now diſcourſed of (which I hope in no Age, nor among any people profeſſing Chriſtianity, was ever ſo common, as to our great ſhame it is in *this* Age and *this* Nation) this groſs neglect, I ſay, is queſtionleſs a very great cauſe of ſo much Nonproficiency in attendance on other Ordinances as is complained of. Which Nonproficiency may *well* be, notwithſtanding the Promiſes of the plentiful Effuſion of the Spirit, and our Saviour's purchaſing ſo rich a ſupply of Grace for us. For our Saviour is no ſuch Friend to Negligence and Careleſneſs, as to diſpenſe

penſe his Grace in ſuch a way and manner, as that it muſt neceſſarily be a motive and encouragement to do *nothing*, or but *little* our ſelves: But on the contrary, he ſo communicates his Grace and Strength, as to make it a great Exciter and Quickner of Endeavours. Of this S. *Paul* aſſures us, in making *God's working in us to will and to do*, or his *readineſs* ſo to do, an argument to perſwade us *to work out our own ſalvation with fear and trembling*, Phil. 2. 12.

Laſtly, As our Saviour hath purchaſed for us a rich ſupply of Grace for the Enabling us to uſe the *Means* of our Deliverance with happy ſucceſs, ſo he hath given us the moſt powerful *Motives* and *Arguments* that can be imagined, to prevail upon our *Wills* to comply and cooperate with this Grace.

And theſe Arguments are not only propoſed *outwardly* to us in his Goſpel, but they are alſo inforced *inwardly* upon our hearts (as appears by what hath been now ſaid) by his Holy Spirit. That is, they are inforced upon the hearts of all thoſe who will take the pains ſeriouſly to *conſider* them. To which *conſideration* likewiſe the Spirit fails not to Excite

men, till by long Grieving him, and very frequent rejecting his good Motions and Suggeſtions, he is, as it were, *forced* to deſiſt, and depart from them.

CHAP. VII.

Wherein is diſcourſed the Firſt of thoſe Motives and Arguments which are offered in the Goſpel, to perſwade us to uſe the Means preſcribed for our deliverance from the Power of Sin. Namely, The love of God in ſending his Son upon the errand of our Redemption. And two moſt powerful Motives implied in this.

NOW the chiefeſt of thoſe Motives and Arguments are theſe that follow.

Firſt, The unconceivable Love of God expreſſed in ſending his only and Eternal begotten Son, ultimately upon this errand of Redeeming us from the Power of Sin: And the never to be ſufficiently admired Love of Chriſt, in ſo readily taking our Nature upon him, condeſcending to ſuch extremely low circumſtances here

here in the World, and at laſt ſubmitting to ſo Vile and Ignominious, ſo Cruel and Tormenting a Death, and all this, *ultimately* I ſay, for this very End, that of Sins and Satans Slaves we might become *his* and his *Fathers* Free Subjects; *For he died, the juſt for the unjuſt, that he might bring us to God*, 1 Pet. 3. 18.

Here we have a two-fold moſt exciting and wonderfully powerful motive to comply moſt heartily with the Method our Saviour hath taken for the ſetting us free.

Firſt, God's ſending his own Son to be a Sacrifice for our Sins, without the interpoſition of which he would not propoſe Terms of Reconciliation to Sinners, ſheweth his infinite *hatred of Sin*, and conſequently, that it is a moſt deadly Evil, and hath exceſſive Malignity in it. This is expreſſed in the moſt Emphatical manner by our Saviour's ſhedding his moſt precious Bloud upon the Croſs for the expiating of it.

And can we have a more conſtraining Motive to do our utmoſt to be delivered from the Dominion of Sin, than *this*, that it is *thus* demonſtrated to be an unſpeakable Evil?

It hath been ſhewed, that the Death of Chriſt was deſigned to ſet us free from the *Power* as well as *Puniſhment* of Sin, and it is apt to effect that end, *partly* as its extreme *hatefulneſs* is thereby diſcovered and made manifeſt. By this Sacrifice for Sin, is it *condemned in the fleſh*, as the Apoſtle ſaith, *Rom.* 8. 3. It is condemned as the Vileſt and moſt Intolerable thing.

The *immediate* end of Chriſts ſufferings was to make *Atonement* for Sin, but *this* way of Atonement is a means, a moſt *effectual* means, to this farther End, the making us out of love with Sin, and perſwading us to Abandon it as the worſt of all Evils. Of which, I ſay, we cannot deſire greater evidence than *this*, that no meaner Sacrifice might be accepted for the making expiation for Sin, than that of the only begotten Son of God.

Secondly, This is as wonderful an Expreſſion of the *Divine love to Sinners*, as of the Divine diſpleaſure againſt *Sin*. *God commendeth his love towards us, in that when we were yet Sinners Chriſt died for us*, *Rom.* 5. 8. And herein did he commend his love in the moſt wonderful manner that it was poſſible to commend it. He

ſhewed

ſhewed *the exceeding riches of his grace, in his Kindneſs towards us through Jeſus Chriſt,* as we read *Epheſ.* 2. 7.

Was that an *ordinary* Love in God the *Father* think we, that moved him to ſend no leſs a perſon upon the buſineſs of our Redemption, than him who was the *Brightneſs of his own Glory,* and the *expreſs Image of his Perſon, by whom alſo he made the Worlds?* Was that an *Ordinary* Love in God the *Son,* that prevailed with him to take the Humane nature, and to humble himſelf in that Aſtoniſhing manner, and to undergo ſuch direful Sufferings for our ſake? Or was it not ſuch a Love as *paſſeth knowledge?* So S. *Paul* ſaith it was, and it can be no leſs. This is ſuch a love *indeed,* as is rather to be ſilently Admired, than much diſcourſed of.

How hard muſt needs be that heart which will not be broken by the force of ſuch love as *this!* Nothing can be imagined to be of ſuch irreſiſtible power over Perſons not forſaken of all ingenuity, as the conſideration of this Love.

This is the *Other* way whereby the Death of Chriſt was deſigned for the Deſtroying of Sin. And in reſpect of *either* of theſe ways, but much more of

both, our Saviour had good ground for the uttering thoſe words, *John* 12. 32. *When I am lifted up from the Earth, I ſhall draw all men unto me:* He ſpake of his *dying on the Croſs* for Mankind, as it follows, *This he ſaid ſignifying what death he ſhould die.* And he here ſuppoſeth this his Death to contain ſuch Forcible Arguments to perſwade men to caſt off the Drudgery of ſin, and exchange it for his Free ſervice, that it muſt neceſſarily be happily ſucceſsful to this End, whereſoever it is ſeriouſly thought on, and laid to heart.

CHAP. VIII.

A Seaſonable Digreſſion concerning the Doctrine of Univerſal Redemption. The Antiquity and Catholicalneſs of this Doctrine. Large Citations out of Biſhop Latimer *and Biſhop* Hooper, *expreſſing their ſenſe of it. And full proof thereof preſented out of the H. Scriptures.*

BY the way: It is of great importance to be fully ſatisfied, that no man in the World is excluded from having

ving his share in this Propitiatory Sacrifice, and that the Redemption designed by the Death of Christ is Universal.

For if each individual Person cannot be assured that he is *his* Saviour, and that he died for *him*; if he died not for *all*, nay, but for a *few* comparatively (as those say who deny that he died for all) then what influence can the consideration of his Death have upon the Wills of men? Surely the *weakest* influence that can be, if *any* at all.

Indeed how it can rationally have *any*, seems unintelligible, since those who assert that Christ died but for a few comparatively, assert also that those few shall be infallibly at one time or other drawn to him, and Christ will not lose any one of them.

If this be so, what inducement can we have either from the Death of Christ, or any other Consideration, to concern our selves at all about leaving our Sins, and using the means prescribed for our deliverance from the power of them? For if it so happen that I am one of those few for whom Christ died, what need is there of my being concerned about that which is so effectually secured? What is this but to take Christ's work out of his hand?

hand? But if Chriſt died *not* for me (as 'tis very many to one he did not, if he died for ſo few) then all my care is to no purpoſe.

I ſay, if every one of us cannot be certain that Chriſt died for *him*, and conſequently for *all*, what motive to obedience can his Death be to us? And if he died but for *ſome*, and thoſe ſome but a very ſmall number compared with thoſe for whom he did *not* die, and thoſe for whom he died ſhall be undoubtedly ſaved, and thoſe for whom he died *not* ſhall be undoubtedly damned, then I cannot ſee how the wiſeſt man on Earth can anſwer this Plea of a wicked man for perſiſting impenitently in his wickedneſs, *viz. If Chriſt died for me I ſhall be ſaved, and he will moſt aſſuredly at his own time, which to be ſure is the beſt, bring me over to the obedience of his Precepts by his Omnipotent grace, if that be neceſſary, in order to my Salvation: But if he died not for me, then let me do what I can, it will ſignifie nothing, my ſtate is unalterable. So that I run no hazard in being careleſs and neglectful of the concerns of my Soul, on ſuppoſition of my having an intereſt in the death of Chriſt; nor is my caſe one jot the better for my diligence in uſing the means of Salvation according*

ding to my power, on supposition of the contrary.

Now how can we think, that the Gospel doth contain such mighty Arguments to perswade us *to work out our own Salvation*, whilest it leaves us utterly unable to answer *this* Plea, that Careless People may, and *do* many of them, make for their Carelessness? And therefore it highly concerns us to beware of that Doctrine, which makes Christ to die but for some Certain Persons, as not only most *false*, but as very *dangerous*.

The truth is, *this* Doctrine could never gain any considerable Credit, in any Church in the World, for the first fifteen hundred years: 'Twas broached (with the other concomitant Doctrines) by one *Lucidus* a Presbyter in *France*, about the year of our Lord 500, of which the *Pelagian* Heresie was the occasion, but quickly condemned by two *Councils*, one at *Arles*, the other at *Lions*. About 300 years after, it was (with the other) revived by *Godscalcus*, a person of ill Fame, but condemned again by a Council at *Mentz*.

But the Doctrine we are defending was Asserted, as a Point never doubted of, by the Fathers of the first 300 years: And

And is as expreſly Aſſerted in the moſt Ancient Confeſſions of the Reformed Churches beyond Sea, and alſo in the *Articles*, *Homilies* and *Catechiſm* of our *own* Church.

And thoſe *three* Holy Martyrs, Arch-Biſhop *Cranmer*, Biſhop *Latimer* and Biſhop *Hooper* (who will be acknowledged by our Adverſaries in this Point, to be moſt Orthodox men) have as plainly and fully given their teſtimony thereunto as we can deſire.

Arch-Biſhop *Cranmer*, in the Preface to his Book againſt *Gardiner* hath theſe words, that *Chriſt made a Sacrifice and Oblation of his body upon the Croſs, which was a full Redemption, Satisfaction and Propitiation for the Sins of the whole World.*

Biſhop *Latimer*, in his Sermon on the firſt Sunday after the Epiphany, tells us, that *Jeſus is an Hebrew word, which ſignifieth in our Engliſh Tongue, a Saviour and Redeemer of all Mankind born into the World.*

And he hath this paſſage in his Sermon on the Goſpel for the twenty firſt Sunday after Trinity, *P.* 2. of *Fol.* 208. which would be horribly offenſive to many now adays, *viz. That Chriſt ſhed as much blood for* Judas, *as he did for* Peter; Peter *believed*

lieved it and therefore was ſaved, Judas *would not believe, and therefore he was condemned; the fault being in* him *only, and in no body elſe.*

Biſhop *Hooper*, in his Preface to his Expoſition of the Ten Commandments, ſaith, *That as the Sin of* Adam, *without priviledge or exemption, extended and appertained unto all and every of* Adams *Poſterity; ſo did this promiſe of Grace generally appertain as well to every and ſingular of* Adams *poſterity as to* Adam: *As it is more plainly expreſſed, where God promiſeth to bleſs, in the ſeed of* Abraham, *all the people of the World.*

And that theſe Good men did not hold Contradictions, but, as they undoubtedly believed that Chriſt died for all, ſo they alſo rejected that Doctrine of the Divine Decrees which is inconſiſtent therewith, is plain from the following paſſages.

Biſhop *Latimer* ſaith, in his Fourth Sermon on the Third Sunday after the Epiphany, *That if the moſt part be damned, the fault is not in God, but in themſelves; for,* Deus vult omnes homines ſalvos fieri, *God would that all men ſhould be ſaved, but they themſelves procure their own damnation, and deſpiſe the Paſſion of Chriſt*

Chriſt by their own wicked and inordinate living. Here we may learn to keep us from all curious and dangerous Queſtions; when we hear that ſome be choſen and ſome be damned: Let us have good hope that we ſhall be among the choſen, and live after this hope, &c. *Think that God hath choſen thoſe that believe in Chriſt, and that Chriſt is the Book of life,* &c. *So we need not to go about to trouble our ſelves with curious queſtions of the Predeſtination of God. But let us rather endeavour our ſelves that we may be in Chriſt, for when we be in him, then are we well, and then we may be ſure that we are ordained to everlaſting life. But you will ſay, how ſhall I know that I am in the Book of life? How ſhall I try my ſelf to be elect of God to everlaſting life? I anſwer, Firſt we may know, that we may one time be in the book, and another time come out again, as it appeareth by* David. See more that follows to the ſame purpoſe, *Fol.* 310.

Again, in his Sermon on Septuag. *Fol.* 214. ſaith he, *God's Salvation is ſufficient to ſave all Mankind; But we are ſo wicked of our ſelves, that we refuſe the ſame, and we will not take it when 'tis offered to us, and therefore he ſaith,* Pauci verò electi, Few are choſen; *that is, few have pleaſure and delight in it, for the moſt part are weary of it,*

it, cannot abide it; for there are ſome that hear it, but they will abide no danger, &c. *Such men are cauſe of their own Damnation; for God would have them ſaved, but they refuſe it: like* Judas *the Traitor, whom Chriſt would have had to be ſaved, but he refuſed his Salvation, he refuſed to follow the Doctrine of his Maſter Chriſt.*

And Biſhop *Hooper* is very full and particular to this purpoſe in his forecited *Preface.* Saith he, Cain *was no more excluded from the promiſe of Chriſt, till he excluded himſelf, than* Abel; Saul *than* David; Judas *than* Peter; Eſau *than* Jacob: *Concerning which two Brethren, in the ſentence of God given to* Rebecca, *there was no mention at all, that* Eſau *ſhould be diſinherited of Eternal Life, but that he ſhould be inferior to his Brother* Jacob *in* this *world, which Prophecy was fulfilled in their* Poſterity, *and not the* Perſons *themſelves. God is ſaid by the Prophet to have hated* Eſau, *not becauſe he was diſinherited of Eternal Life, but in laying his mountains and his heritage waſte for the Dragons of the Wilderneſs,* Mal. 1. 3. *That Threatning of God againſt* Eſau *(if he had not of wilful malice excluded himſelf from the Promiſe of Grace) ſhould no more have hindred his Salvation, than God's Threatning againſt* Nineveh:

neveh: *The cauſe of Rejection or Damnation is Sin in man, which will not hear, neither receive the promiſe of the Goſpel*, &c. *It is not a Chriſtian man's part to attribute his Salvation to his own* Free-will, *with the* Pelagian, *and extenuate Original Sin, nor to make God the Author of ill and damnation, with the* Manichee; *nor yet to ſay, that God hath written Fatal Laws, and with neceſſity of Deſtiny, violently pulleth the one by the hair into Heaven, and thruſteth the other head-long into Hell.*

I have thus at large tranſcribed the words of theſe two Holy Biſhops and Martyrs for the Reformed Religion, becauſe the Books are not eaſie to be met with, and Biſhop *Hooper*'s not to be light on without great difficulty. And, I ſay, by theſe Citations (to which we might have added others) it is very apparent, not only that they undoubtedly believed the Doctrine of *Chriſt's dying for all men*, (and were zealous Aſſertors of it too) but alſo, that they rejected that Doctrine of Fatal Decrees, which is the Foundation of the contrary Opinion.

I cannot but take notice, by the way, how Unreaſonable and Uncharitable thoſe men are, who clamour at ſuch a rate againſt their Brethren, as Innovators and

and Apoſtates from the *Church of England*, for their aſſerting no worſe Doctrine, than we have now ſeen was heartily approved by theſe Ancient and Eminent Fathers of our Church. The Doctrine of which Church, I preſume, they'l have the Modeſty to acknowledge, they were as fit judges of as *themſelves*. But I muſt haſten to that which is much more to our preſent purpoſe; *viz.*

That no Doctrine is more clearly or fully aſſerted in the *Holy Scriptures* than this of *Univerſal Redemption*. And that there may remain no longer the leaſt doubt or ſcruple in any of our breaſts concerning it, let us take notice of theſe following particulars.

Firſt, How thoſe that have a ſhare in Chriſt's Redemption are *expreſſed* by our Saviour and his Apoſtles. They are expreſſed by the words SINNERS indefinitely, the WORLD, ALL, the WHOLE WORLD, EVERY MAN. And can the Wiſdom of man invent more plain, ſignificant and full words, by which to expreſs the Univerſality of Mankind?

1. Thoſe whom Chriſt *came*, and *died* to ſave, that is, to put into a Salvable

ſtate, ſo that it will be wholly long of themſelves if they periſh, are expreſſed by the word *Sinners* indefinitely. S. *Paul* ſaith, 1 *Tim.* 1. 15. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the world to ſave Sinners, of which I am chief.* Now 'tis a known Maxim, that *An indefinite Propoſition is equivalent to an Univerſal one.* And our Saviour himſelf ſaith, that *He came to call ſinners to repentance*, Luke 5. 32. *And to ſeek and ſave that which was loſt*, Chap. 19. 10. He makes no *exception* of Sinners or Loſt perſons, and therefore what can they be leſs than All Mankind? But if this be not ſatisfactory,

2. They are expreſſed by the word *World.* Our Saviour ſaith, *John* 3. 16, 17. *God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh, but have everlaſting life. For God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved.* I could not diſparage any ones underſtanding more, than by endeavouring to ſatisfie him, that 'tis a moſt pitiful and ſenſeleſs ſhift, to ſay, that by the *World* is meant all the *Elect* in the world, that is, ſome exceeding few of the world in compariſon of

of the reſt. For, beſides that this is to make nonſence of the former Verſe, as muſt needs be obvious to every body, ſo by taking the ſame Liberty in interpreting other Texts, the Bible would be made the moſt inſignificant Book in the world. The Generality of men is ordinarily called the World, and Bad men are ſometimes ſo called in Scripture, becauſe they are the Generality; but to expreſs the incomparably leſſer part of men by the word *World*, is ſuch a Figure as was never heard of.

3. They are expreſſed by the word *All*, to put us more out of doubt, 2 *Cor.* 5. 14, 15. *The love of Chriſt conſtraineth us, becauſe we thus judge, that if one died for all, then were all dead, and that he died for all, that they which live ſhould not henceforth live unto themſelves, but unto him that died for them, and roſe again.* Now did ever the word *All* ſignifie a *few?* And that by *All* is to be underſtood the Univerſality is plain from the former of theſe Verſes, where the Apoſtle proves that *all were dead*, or obnoxious to death, by this Argument that *Chriſt died for all.* But we will not queſtion whether *all* in the largeſt ſence were obnoxious to death, and therefore *all* muſt be underſtood in the ſame ex-

tent, when it is ſaid that *Chriſt died for all*, or we ſhall make the Apoſtle a very ſad Arguer. For how could it follow from hence, that Chriſt died for *ſome*, that therefore *all* without exception were dead?

Again, 1 *Tim.* 2.6. we read that Chriſt *gave himſelf a Ranſom for all:* And ver. 4. that *He will have all to be ſaved, and come to the knowledge* (or Acknowledgment) *of the truth.* And once more, 1 *Tim.* 4. 10. that *He is the Saviour of all men, but eſpecially of thoſe that believe:* So that thoſe that *believe* are not the *all* he is the Saviour of, the *all* being diſtinguiſhed from them. And the meaning of the words is ſufficiently obvious, *viz.* He is ſo the Saviour of *all*, as to put them into a capacity of Salvation, but he is ſo the Saviour of thoſe that *believe*, as that they ſhall be *actually* ſaved. Thoſe that ſo believe as to *obey* the Goſpel are at preſent in a *ſtate* of Salvation, and if they perſevere ſhall be undoubtedly ſaved.

4. Thoſe whom Chriſt died for and came to ſave (to make it ſtill more out of doubt if it be poſſible) are expreſſed by the *Whole World*, 1 John 2. 6. *If any man ſin, we have an Advocate with the Father, Jeſus Chriſt the Righteous, who is the Propitiation*

pitiation for our sins, and not only for ours, but also for the sins of the whole World. Nay,

5. They are expressed by *Every man*, Heb. 2. 9. *But we see Jesus, who was made a little* (or for a little while) *lower than the Angels, for the suffering of death crowned with glory and honour, that he by the grace of God should taste death,* ὑπὲρ παντὸς, *for every man.* And this is the fullest and most Comprehensive Expression that can be imagined.

If after all these most expres Affirmations, in such variety of the plainest words, it shall still be asserted, that the Doctrine of Universal Redemption is Heretical or false, there needs no other Reply but *this:* Let Christ be true and his Holy Apostles, and every man a Liar that dares to contradict them.

Secondly, As our Saviour and his Apostles do so express the Persons for whom he died, as that they must necessarily be the Universality of Mankind, so we learn from S. *Paul*, that the Remedy by *Christ* is of equal extent with the mischief occasioned by *Adam:* That the Sore is not so broad but the Plaister is every whit as broad: *Rom.* 5. 18. *Therefore as*

by the offence of one judgment came upon all men to condemnation, even ſo by the Righteouſneſs of one the free gift came upon all men to juſtification of life. Can any thing be ſaid plainer than *this* is, in theſe words, *viz.* That as many as fell by the Tranſgreſſion of *Adam*, were deſigned to be recovered by the Righteouſneſs of Chriſt?

But it is Objected that it follows in the 19. ver. that, *By the obedience of one ſhall* Many *be made Righteous*; As our Saviour himſelf ſaith, *This is the New Teſtament in my bloud, which was ſhed for* Many *for the Remiſſion of Sins.* But that this is a Strange objection, will appear by comparing the *latter* part of that 19. ver. with the *former*: *For as by one mans diſobedience* Many *were made ſinners.* So that, as many were put into a poſſibility of being juſtified by the Righteouſneſs of Chriſt (and we do not deſire that *more* ſhould) *as were made Sinners* (or made liable to condemnation) by the Diſobedience of *Adam.* And by this means, the Reign of Grace to Eternal life was deſigned to be no more limited, than was the Reign of Sin to death: As it follows in the 21. ver. *That as Sin hath reigned unto death, even ſo might Grace reign through Righteouſneſs unto Eternal life, by Jeſus Chriſt our Lord.*

And

And it is not to be wondered at, that the word *Many* should signifie *All*, for it is well known, that οἱ πολλοὶ, *Many*, or *the* Many, is used in other *Greek* Authors to signifie *all*, as well as in the New Testament.

So that these Texts do most necessarily and plainly speak *thus* much, That none that hear the Gospel shall fall short of Salvation, but through their Unbelief and Disobedience, their wilful rejecting the Remedy offered them: Nor any neither that never heard the Gospel, merely for the Transgression of their first Parents, but only for their *own* Sins, I mean, their wilful disobedience to that light they have.

And that none to whom the Gospel is preached are excluded from Salvation by Christ, is manifestly implied in those words of our Saviour, *John* 3. 14. *As* Moses *lifted up the Serpent in the Wilderness, even so must the Son of man be lifted up, that whosoever believeth in him should not perish, but have everlasting life.* As the Brazen Serpent was erected for the Cure of all that were stung by the Fiery Serpent, none excepted but such as would not look up to it, for that end: So none shall be shut out from the benefit designed

by the *Son of man*'s being lifted up upon the Croſs, but ſuch as will not *believe*, that is, apply themſelves to him in that way, which he hath appointed for the obtaining of it.

And though our Saviour ſaith, *ver.* 19. of that Chapter, that *This is the condemnation, that a light is come into the World*: Yet he immediately explains himſelf in the following words, *and men loved darkneſs rather than light, becauſe their deeds are evil.* Or Mens being *condemned* by the occaſion of his coming is to be imputed to their Rejecting him, and ſo refuſing to comply with the moſt reaſonable terms of his New Gracious Covenant, not to *his* or his *Father*'s deſign in his Coming. For he ſaith, *John* 12.47. *I came not to judge the World, but to ſave the World.*

Thirdly, We are aſſured that Chriſt died even for thoſe that periſh. The Apoſtle ſaith, 1 *Cor.* 8. 11. *If any man ſee thee which haſt knowledge ſit at meat in the Idols Temple, ſhall not the Conſcience of him that is weak be imboldened to eat thoſe things which are offered to Idols, and through thy knowledge ſhall the weak Brother periſh, for whom Chriſt died?* Here it is ſuppoſed that a man may periſh, for whom Chriſt died:

died: And consequently, that he died for Reprobates themselves; that is, those that have made *themselves* so, for if Christ died for *all*, there can be no *other* Reprobates.

Again, *Rom.* 14. 15. *Destroy not him with thy meat, for whom Christ died.*

And the Author to the *Hebrews expressly* preacheth this Doctrine, Chap. 10. 29. *Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the bloud of the Covenant, wherewith he was Sanctified* (or Consecrated) *an unholy thing?*

S. *Peter* likewise asserts the same, 2 Epist. 2. 1. *But there were false Prophets also among the People, even as there will be false Teachers among you, who privily will bring in damnable Heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.* So that these vile wretches were not destroyed because Christ did not redeem them, for they are said to be *bought* or redeemed by him as well as *others*, but they *brought upon* themselves *swift destruction.*

Lastly, If this Doctrine be false, that Christ died for all, then none are or can be

be condemned for not *Believing* in him, notwithſtanding that the condemnation of men is ſo continually aſcribed thereunto. For 'tis a plain caſe, that thoſe for whom Chriſt did not die, can be no more obliged to believe in him, than the *Devils* are. And to ſay that any are condemned for not doing that which it was not their *duty* to do, will, I hope, be acknowledged the groſſeſt abſurdity.

This *little* in compariſon of what might be ſaid, to demonſtrate the truth of this Great Article of our Faith, is much more than barely ſufficient to give us an undoubted aſſurance of it. The truth is, the *Sun* doth not ſhine more bright in the Firmament, than doth this Doctrine in the New Teſtament: And I know nothing we can be aſſured of upon Scripture Authority, if this be Falſe or Uncertain. I verily believe that there are few of the Greateſt Points of our Chriſtian Faith, but may as plauſibly be objected againſt as this Doctrine, from *Scripture*.

'Tis ſaid indeed by our Saviour, *John* 10. 5. *I lay down my life for my ſheep:* But did he ever ſay, *I lay down my life for* none *but my ſheep?* If he had, we muſt have concluded, either that the whole World

are

are his Sheep, or that which is far worſe, that he ſaid and unſaid, and contradicted himſelf, and ſo deſtroyed the Foundation of our Faith and Hope. But in ſaying *He laid down his life for his ſheep*, his meaning was, that thoſe who obeyed his voice ſhould receive the benefit of his death; and ſuch Sheep he would have *all* to be. For (as we have ſeen in 1 *Tim.* 2. 4.) *He would have all men to be ſaved, and to come to the acknowledgment of the truth.*

Again our Saviour ſaith, that *He prayed not for the World, John* 17. 9. From whence ſome would infer, that ſurely he would not ſhed his Precious bloud for thoſe on whom he would not vouchſafe to beſtow a Prayer. But 'tis apparent his meaning was, that at *that* time he peculiarly prayed for his Diſciples: They *only* (as appears by the Context) are meant, by *thoſe that his Father had given him out of the World.* But afterwards, *ver.* 20. He proceeds to pray *for all that ſhould believe on him through their word:* And at his death, he prayed for his very Crucifiers. And that he could not refuſe to pray for the *World*, is apparent from *ver.* 21. where he prayeth that Believers might be one in him and his Father, for this reaſon, *That the World may believe*

believe that He had ſent him: or might be converted to the Faith of the Goſpel.

Theſe two Objections, as weak as they are, are the chief ones that are taken out of *Scripture*, againſt the moſt Ancient and Catholick Doctrine we have been aſſerting.

But I muſt needs ſay, I have often wondred at *their* Boldneſs, who have uſed their utmoſt endeavours to run down a Doctrine, that not only for ſo many Ages together hath ſtood unſhaken, but is alſo ſo Abundantly, and in the Cleareſt manner imaginable aſſerted by Truth it ſelf, and thoſe who were *Guided into all truth:* And how they are able *not* to perceive, how groſly they wreſt the Holy Scriptures; ſo that, if they ſhould uſe the ſame Artifice in interpreting all *other* Texts, they would make the Bible to look like a thing that is contrived for the ſervice of every Humour and every Phancy, and for both the proving and diſproving every thing.

Certainly, if we ſhould take the ſame liberty in underſtanding our *own* and *other* mens ſayings, that *they* take in Expounding the *forementioned* and the *like* ſayings of our Bleſſed Saviour and his Apoſtles, *Speech* would ſignifie nothing, nay, be of very

very pernicious consequence, and serve only to abuse and put tricks upon one another.

If so many *plain* Texts as can be, to all Appearance, should require so much labour and pains to be rightly understood, 'twill be impossible to defend the Holy Scriptures from that Obscurity which the Papists most injuriously charge them with; and to preserve the Bible from that Contempt, which (the higher to advance the Authority of Holy Church) it suffers from their prophane Tongues and Pens, and wicked Practices.

But this Doctrine of *Universal Redemption*, being so strongly fortified, could never have been assaulted, were it reconcileable with that of *Absolute Reprobation*, either in the *Supra* or *Sublapsarian* way (as it is impossible it should be) which the too great Admirers of the otherwise very judicious and pious *Calvin*, are so exceedingly tenacious and fond of. But 'tis much to be wondred at, what these men should see in this Doctrine (which is so severe in it self, and horrid in its necessary Consequences) that they should be contented to buy it at so dear a Rate, as the Parting with that other most Comfortable Doctrine. Especially

cially since this hath no Antiquity to commend it, and is not so much as *seemingly* befriended, but by a very few Texts of Scripture, and those very fairly capable of quite another sence, than at first sight may seem to belong to them; but is contradicted by innumerable plain Texts, and the concurrent strain both of the New and *Old* Testament.

But I must not forget that this Chapter is a Digression from our Main Business; And I have thus long insisted upon this Argument, that the great Motives contained in the Death of Christ to exchange the Slavery of Sin for his Free service might have their full weight and cogency: which would be in danger, not only of being weakned, but even quite lost, by limiting the Design of Christ's Death to some particular persons, where the Consequences of such a Limitation are apprehended.

And I appeal to every Considerative Person, whether it be not a mighty Motive and Encouragement to the engaging all the powers of our Souls in this great work of using the Means prescribed for the subduing our Lusts, to be assured that every individual person of us is one of those,

those, for whom Christ gave himself to *redeem them from all iniquity.*

CHAP. IX.

Wherein are contained Five more Evangelical Motives, which are of wonderful Power to excite us to diligence in using the Means of our Deliverance from the Dominion of Sin, viz. *Our Saviours excellent Example. The assurance he hath given us, that he will not take such advantage of our Frailties and Weaknesses, as to cast us off for them. Our Saviours Mediation and Intercession. The Glorious Reward he hath purchased for, and promised to those, who, by the Assistance of his* Grace, *overcome their Lusts. And the most dismal Threatnings he hath pronounced against those who receive that Grace in vain, and will not be delivered from the Dominion of Sin.*

HAving presented you with the *First* powerful Motive to diligence, in using the Means of our Deliverance from the Dominion of Sin, namely, *The unconceivable Love of* God *in sending his only Begotten*

Begotten Son upon this Errand of Delivering us; and of Chriſt *in ſo readily taking our Nature upon him, and dying a curſed Death for that End:* And having alſo fully Demonſtrated, that no man in the World is excluded from the Benefit deſigned by the Death of Chriſt, in order to our giving that Motive its full force and ſtrength: I proceed to ſhew, that

Secondly, Another ſingular Motive is our Saviour's *Example.*

As we are by his Example *Directed* in the ſeveral parts of our Duty, as hath been ſhewed; And as the frequent Eyeing thereof is a *Means* (as hath been intimated) whereby we may be more and more transformed into his Likeneſs; ſo is it to be conſidered as a Wonderfully Exciting *Motive* to comply with thoſe Rules of Righteouſneſs and Goodneſs, which we have naturally the *greateſt* Averſation of Will towards.

As particularly, *thoſe* which oblige us to the Meek bearing of Indignities, the Forgiving the greateſt and moſt Provoking Injuries, the Loving our Enemies; whereby we ſhall be ſet free from the Cruel Tyrants of Revenge and Malice. Thoſe alſo that oblige us to Humility, Patience and intire Reſignation to the Will

Will of God, under the severest Dispensations of his Providence; and Contentation with a mean Fortune, and low Circumstances in the World; which will free us from the inslaving Passions of Pride, Anger, immoderate Grief, Covetousness, *&c.*

When we consider with what Admirable Evenness of Mind, this Great Prince of the Kings of the Earth *indured the Contradiction of Sinners against himself*; How, *when he was reviled, he reviled not again, when he suffered he threatned not, but committed himself to him who judgeth righteously*: When we consider with what strange Sedateness of Spirit he bore the Mockings, Buffettings, and most Contumelious and insolent Behaviour of vile Creatures towards himself: It is then hardly *Possible* that *We* despicable Worms should Rage and be inflamed upon the account of such Disgrace, Contempt and ill usage from Rude People, as is not to be compared with that which He underwent.

When we consider how our Blessed Saviour *Forgave* those who Thirsted after his Bloud, and were never satisfied till they had put him to the most shameful

and moſt cruel Death; and not only Forgave them *himſelf*, but Entreated his Father, and that even in the *midſt* of his Torments (when his Spirit one would think ſhould be *moſt* highly exaſperated) to forgive them too: I ſay, when we conſider *this*, how can it be difficult to diſſwade our ſelves from Meditating Revenge upon any Provocations whatſoever? Surely we muſt needs be very powerfully inclined to forgive *our* Enemies.

When we call to mind how He expreſt his love to his very Murderers, even *ſo* as to deſign the greateſt *good* to *them* by the means of that, whereby they deſigned the greateſt *evil* to *him*, can *we* be averſe to the bearing Good will to thoſe who are ill affected towards us, to the *Bleſſing* of thoſe that *Curſe* us, and *Praying for* thoſe that *deſpightfully uſe* us?

When we conſider how this Mighty Perſon humbled himſelf, even to the waſhing his Diſciples *Feet*, and declared that *He came not to be miniſtred unto, but to miniſter*, can *We* contemptible Wretches cheriſh the leaſt ſpark of Pride in our Souls? Can *We* deſpiſe the meaneſt of our Fellow-creatures, or think our ſelves too Great or too Good to condeſcend to the

the *lowest* Offices of Love whereby we may serve our Brethren?

When we consider with what submission to the Divine Will our Blessed Lord indured the most exquisite Pains both of Soul and Body, though He never deserved them by the least offence, but was always most perfectly obedient to his Father, can this be other than a most forcible motive to *us*, who have Merited so *ill* at the Hands of God, quietly to submit to his good Pleasure in Afflicting us, whenas in so doing he doth always punish us far *less* than our iniquities deserve?

When we consider how well satisfied our Saviour was to be in poor low Circumstances, and not to have so much as *a Cottage* of his *own* to put his Head in, though he was *Lord of all*: Is it imaginable that *We* should aspire at High and Great things, and having Food and Raiment, not be Content, who are *less than the least of all God's mercies?*

And lastly, Will not the Consideration of our Saviour's being such a *Man of sorrows*, and so *acquainted with griefs*, exceedingly deaden *our* desires after Sensual Pleasures? Surely it must *necessarily* so do.

Thus we see how greatly exciting the *Example* of our Saviour is to the perfect Mortifying of those Lusts which are most strong and vigorous, to the loathing and abominating those, which are naturally very dear to us, and to the most restless endeavours, to get our Souls possessed of those Virtues and Graces which are most supernatural.

Thirdly, Another very prevalent Motive is, the Assurance our Lord hath given us, that He will not take such Advantage of our Frailties and Weaknesses, or Sins we fall into by mere surprize and want of due Watchfulness, as to cast us off for them; so long as we *allow* not our selves in any evil way, and it is the principal design of our lives, to be conformed in all things to the Laws of Righteousness.

There is a Prophecy concerning the *Messiah*, *Isaiah* 42. 3. which our Saviour applieth to himself, *Matth.* 12.20. *A bruised reed shall he not break, and smoaking flax shall he not quench*, &c. He will not crush under foot those who fall through weakness, but whatsoever good he seeth in them, he will still cherish. *My little chil-*

children (ſaith S. *John*) *theſe things I write unto you, that ye ſin not:* But what if, through the weakneſs of their Fleſh, they ſhould at any time be overtaken, is their ſtate then deſperate? No, by no means, for it follows, And *if any man ſin, we have an Advocate with the Father Jeſus Chriſt the Righteous*, &c. 1 Epiſt. 2. 1.

As there are Sins unto Death, ſo there are Sins *not* unto Death, according to that of the ſame Apoſtle, 1 Epiſt. 5. 17. *All unrighteouſneſs is ſin, and there is a ſin not unto death.* Though all Unrighteouſneſs be ſin, and the deſerved wages of ſin be Death, yet ſuch is the Goodneſs of God through Chriſt, that all Sins ſhall not be unto Death, but only Wilful and Preſumptuous Sins. And I add, not *theſe* neither, if not perſevered in, but throughly *forſaken.*

If we were liable to Eternal Ruine for ſuch Faults, as conſidering all our Circumſtances in this ſtate, it is ſcarcely to be hoped we ſhall conſtantly avoid, we ſhould neceſſarily live in great Bondage, through continual fear, anxiety and diſquieting thoughtfulneſs: But on the other hand, it conduceth exceedingly to the chearful purſuing our Great Work, to be ſatisfied that it is not every Failure

that ſhall endanger our final miſcarrying.

And it is no ſmall inducement to ingenuous Tempers, to be ſo much the more ſolicitous to avoid Deliberate and Wilful ſins, becauſe God through Chriſt is ſo ready to forgive, and graciouſly paſs by thoſe that are *not* ſuch: Becauſe he is pleaſed in his infinite Goodneſs to grant a pardon of courſe for theſe, upon condition of their being in the *general* and *habituals* repented of. And it is a great Motive alſo to *ſuch* Tempers, to be the more vigilant and watchful againſt all ſins whatſoever; againſt ſins of daily incurſion and infirmity, as well as thoſe which waſte the Conſcience. And thoſe are very ill natured and obdurate Sinners, who can find in their hearts to Encourage themſelves by this indulgence to ſin the more freely.

Fourthly, Another wonderful Encouragement to the careful uſe of the Means, we are directed to for the ſubduing of our Luſts, is our Saviours *Mediation* and *Interceſſion*. *There is one God and one Mediator between God and men, the man Chriſt Jeſus.* His oblation was *begun* on *Earth*, but *perfected* in *Heaven*; where *He appears*

pears in the presence of God for us, Heb. 9. 24.

Those Prayers we put up in *His* name, for things Agreeable to the Divine Will, with honest and sincere hearts, our Saviour inforceth with his own *Intercession*. *He ever lives to make intercession for us*, *Heb.* 7. 25. And for *this* reason (as the Apostle saith in the former part of that Verse) *He is able to save them to the uttermost that come unto God by him*: That is, to give them a full and complete Deliverance from the Slavery of sin, and all the evil Consequents thereof.

Now we know that we ask what is according to the Will of God, when we pray for his Grace to Mortifie our Corruptions, and to set us more and more Free from their Dominion: *This is the Will of God, even our Sanctification*, &c. 1 Thess. 4. 3.

There are many Temporal good things, which God in his infinite Wisdom may see not to be good for *us*; but He knows that whatsoever hath a necessary influence into our *Soul*'s welfare, and the making us partakers of his own image and likeness, can by no Circumstances whatsoever become unfit to be bestowed on those that heartily and sincerely

cerely ſeek it. And therefore we are aſſured that thoſe prayers that are put up for *ſuch* things, *with a true heart and full aſſurance of faith* in his Power and Goodneſs, are ſeconded in Heaven by our Bleſſed Lord: And him *the Father heareth always*, John 11. 42.

We have ſhewed that our Saviour hath purchaſed a Rich ſupply of Grace to help our Weakneſs, and that his Holy Spirit is promiſed to thoſe that ask him; who will not fail to aſſiſt them, whileſt they carefully exert that power they are already in poſſeſſion of: But the moſt Honeſt Souls have ſo frequent experience of Heavineſs, Dulneſs and Diſtractions in their Addreſſes to God, that they would be in great danger of deſpairing of the *Succeſs* of their Prayers, but for *this* Conſideration, that they have a no Leſs Friend in Heaven, than the Only Begotten Son of God; who is moſt powerful with his Father, and ſupplies all the Defects of *their* Prayers by his own Interceſſion in their behalf.

I need not ſay, what a marvellous incouragement this is of our Faith and Hope in the Divine Goodneſs; which are ſo neceſſary to Animate us, and to put Spirit and Life into all our Endeavours.

And

And the Mediation and Intercession of our Blessed Saviour conduceth exceedingly to the overcoming those inslaving Passions of *Fearfulness* and *Shame*, which arise from Guilt; and do naturally cause a great Averseness in Sinners from going into the Presence of God, and disable them, when they are there, to behave themselves as they ought before him.

S. *Paul* tells the *Ephesians*, that *In Christ Jesus they have boldness and access with confidence, by the faith of him.* That is, through Christ's Mediation those Believing Gentiles (of whose Calling he was discoursing) as great Sinners as they had been, even *dead in Trespasses and Sins*, have liberty of Approach to God, with Confidence of a kind Reception and a Gracious Acceptance.

And the Author to the *Hebrews*, Chap. 10. 19, &c. doth *thus* encourage *Sincere Souls to draw near to God. Having therefore, Brethren, boldness* (or Liberty, παῤῥησίαν) *to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us*, (in opposition to the dead shadows under the Law) *through the veil, that is to say, his Flesh:* (Breaking through the veil of his Flesh, being fain to die before he ascended

ded into Heaven) *And having an High Prieſt over the Houſe of God: Let us draw near with a true heart in full aſſurance of Faith; Having our Hearts ſprinkled from an evil Conſcience, and our Bodies waſhed with pure Water.* That is, being ſincerely reſolved againſt all ſins both of Heart and Life: As none that had touched any unclean thing under the Law, till the Prieſt had ſprinkled them with pure Water, had Liberty to enter into the Congregation.

Fifthly, The *Reward*, which our Saviour hath purchaſed *for* and promiſed *to* thoſe that ſhall get free from the power of their Luſts, is *another* Motive, than which a more Powerful one is not to be imagined. He hath promiſed that ſuch ſhall *be with him where he is.* That *becauſe he lives, they ſhall live alſo.* Hath aſſured them, that *He is gone to Heaven before, to prepare a place for them:* That *He is entered thither as their Forerunner:* That *they ſhall behold the Glory there which his Father hath given him*; and that they ſhall be *ſharers* alſo with him in that Glory: That they ſhall ſit with Him upon his Throne, *Rev.* 3. 21. *To him that overcometh will I grant to ſit with me upon my Throne,*

Joh. 17. 24.
Chap. 14. 19. *ver.* 3.
Heb. 6. 20.
Joh. 17. 24.

Throne, even as I alſo overcame, and am ſet down with my Father on his Throne. That *the Righteous ſhall ſhine forth as the Sun in the Kingdom of the Father*, Matth. 13.43. That their dead *Bodies* alſo, being raiſed again, *ſhall be faſhioned like to his own moſt Glorious Body, according to the Mighty working whereby he is able even to ſubdue all things unto himſelf*, Phil.3.21.

Of this Glory it is impoſſible we ſhould ſpeak much in *this* ſtate worthily of it; it far ſurpaſſeth our moſt Elevated *Conceptions*, and therefore our higheſt *Expreſſions* muſt needs fall exceſſively ſhort of it. *It doth not yet appear what we ſhall be*, ſaith S. *John*, 1 Epiſt. 3. 2. only we know ſo much of the Heavenly Bliſs, as to be aſſured that it is aſtoniſhingly Great; for, as it follows, *this we know, that when he appears we ſhall be like him* (like *Him* the infinitely *Holy* and *Happy* Being, in his *Holineſs* and *Happineſs*) *for we ſhall ſee him as he is.* Which implieth ſuch a *clear*, *diſtinct* and *vigorous* knowledge of his moſt Glorious Perfections, as will transform the Soul into His own Nature, and fill it with His own Bleſſedneſs, to the utmoſt extent of its capacity.

Could

Could we *now* apprehend this Bleſſedneſs in any proportion to its tranſcendent Greatneſs and Excellency, we ſhould have *no more Spirit left in us*; as it is ſaid of the Queen of *Sheba*, when ſhe beheld the Magnificence of *Solomons* Court. Indeed there is ſuch an Account given us of the Happineſs prepared for Good men, that we ſhould find it impoſſible to believe it, but that *God which cannot lye hath promiſed it*, and that it is the purchaſe of a moſt ineſtimable price, the Bloud of his Eternally Begotten Son. And we have ſo great Evidence of its being promiſed by his *Father*, and purchaſed by *Himſelf*, given us by our Bleſſed Lord, that our own Hearts can't wiſh for *greater*; nay, *ſuch* as we could not have asked any *comparable* to it, might we have had our own *choice* of Evidence, *viz.* His innumerable Miraculous works, His Reſurrection from the Dead, His Aſcenſion into Heaven; And afterwards (exactly according to his promiſe) His ſending the Holy Ghoſt.

We have not more Evidence that *Jeſus* is the Son of God, than we have that All his ſincere Diſciples ſhall live with him, in unſpeakable and Eternal Bleſſedneſs; for we have the ſelf-*ſame* for

for both. The same Arguments which have abundantly demonstrated the truth of the *former* Proposition, do equally prove the *latter*, for they depend *mutually* upon each other; As S. *Paul* hath shewed in 1 *Cor.* 5. 13, 14. *If there be no Resurrection of the Dead, then is Christ not risen: And if Christ be not risen, then is our Preaching vain, and your Faith is also vain.* That is, there will be no Resurrection of the Dead.

Now of what mighty force and efficacy are the *exceeding great and precious promises* of such a Glorious state as *this*, to engage all the Powers of our Souls in the pursuance of that Holiness which is not only an indispensable *Condition* to precede the obtaining of it, but like a necessary *Qualification* for it.

The Happiness which will *naturally*, by *proper* Efficiency and *necessary* Consequence, result from our Deliverance from the Dominion of Sin, and our being instated in the Freedom we have discoursed of, would be a mighty Motive to the doing our *utmost* to be set at Liberty: What a Motive then is *this* Vast *Additional* Happiness which our Lord hath given us the most unquestionable Assurance of?

We

We can never be ſufficiently affected with thoſe words of the Apoſtle, *Rom.* 6. 21, 22. *What fruit had ye then of thoſe things, whereof ye are now aſhamed; for the end of thoſe things is death. But now being made free from ſin, and become ſervants to God, ye have your fruit unto Holineſs, and the end everlaſting life.*

Can we have ſuch a Hope as this, ſuch a Bleſſed Hope (as the Apoſtle calls it) and not heartily endeavour *to purifie our ſelves as God is pure?* S. *John* tells us, that he who hath this hope will do ſo. Hath our moſt Gracious Lord made to his Free Servants ſuch a promiſe as *this* of *entering into his Reſt*, his Glorious and Eternal Reſt, how ſhould we fear, leſt by continuing in ſubjection to our vile Affections, we ſhould at laſt fall ſhort of it?

Good Lord! That ſuch a prize as *this* ſhould be ſet before us, and we not preſs hard forward towards it. That ſuch Bleſſedneſs ſhould be Purchaſed *for*, and Offered *to* thoſe, who have no eſteem or value for it. But had much rather be wretched Bondſlaves and Vaſſals to the Devil and their Luſts, than Reign with Chriſt in his Everlaſting Kingdom.

How

How many ſhall lament this inexpreſſible Folly in a ſad Eternity! And this brings me to the Laſt Motive I ſhall ſpeak to, *viz.*

Sixthly, If it be poſſible, that *this* with the *foregoing* Motives ſhould *not* prevail, there is *another* behind, which is ſuited to the moſt Diſingenuous, Stubborn and Inflexible Tempers, and muſt needs ſubdue them, if any thing will: Namely, The moſt Diſmal *Threatnings* our Saviour hath pronounced againſt thoſe, who will not Accept the Liberty he offereth them, and become his Freemen.

As ſuch will be neceſſarily exceedingly miſerable, beyond what they are here, when they leave this world, through the Fury of their Corrupt Appetites (there being no objects in the other ſtate to appeaſe it, or to afford them the leaſt ſatisfaction or gratification) ſo our Lord hath declared, that, *They ſhall be caſt into outer Darkneſs, where ſhall be weeping, and wailing, and gnaſhing of teeth*, Matth. 8. 12. That, *they ſhall be caſt into a Furnace of Fire*, Matth. 13. 42. That, He will ſay unto them at the laſt Day, *Depart from me ye curſed into Everlaſting Fire, prepared for the Devil and his Angels*, Matth. 25. 41. And his Apoſtle S. *Paul* hath told ſuch,

ſuch, what their Doom ſhall be, in 2 *Theſſ.* 1. 7, 8, 9. viz. That *the Lord Jeſus ſhall be revealed from Heaven, with his Mighty Angels, in flaming Fire, taking vengeance on them that know not* God, *and obey not the Goſpel of our Lord Jeſus Chriſt: Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord, and from the Glory of his power: When he ſhall come to be glorified in his Saints, and to be admired of all them that believe.* *Then* ſhall we diſcern the vaſteſt difference imaginable between the ſtates of the Righteous and the Wicked, of thoſe who have *through the Spirit mortified the deeds of the body*, and thoſe *who have lived after the fleſh.* The Former ſort of men, as the ſame Apoſtle ſaith, *ſhall live*; that is, a moſt inexpreſſibly Happy and Glorious life: The Latter *ſhall die*; that is, the *Second* death, or be Eternally Miſerable. *One ſhall be taken, and the other left:* One ſhall be *ſaved*, the Other *damned:* One ſhall be received into the Bleſſed Manſions above, and crowned with Immortal Bliſs and Glory; the other ſhall be tumbled down into Hell, and have his portion *in the lake that burneth with Fire and Brimſtone.*

Did

Did I say, that these Fearful Threatnings are designed to awaken the most Disingenuous, Stupid and Obdurate Souls? I fear there are *Few* who do not find, that they have need sometimes of seriously considering them, and laying them to heart. And when we feel the principle of *ingenuity* most unactive, as also that those Motives that excite our *Hope* have but a weak influence (as it is possible we may, at certain times, be in so dull and heavy a Temper, as that we may be but very little affected with them) *then* should we rouse up our selves out of our Lethargick stupidity, by employing our Thoughts upon the *Terrors of the Lord*, the most Terrible Threatnings of the Gospel.

And now what think we? Hath not our Blessed Lord done Abundantly enough to make us *Free indeed*; To set us at Liberty *from* Sin and *to* Righteousness? In that he hath not only shewn us *What it is to be made Free*, and wherein our Liberty consisteth; And given us the best *Means*, by the use of which, as we ought, we shall be set at Liberty; And purchased such *Grace* for us as whereby we may be *successful* in the use of those

Means, if we will not neglect them; But alſo hath given us ſuch *Motives*, as *thoſe* we have now diſcourſed of, to prevail with our *Wills* not to receive that Grace in vain.

And as for theſe *Motives*, can the Heart of Man conceive any more powerful? No ſurely, nor could it, unaſſiſted by Divine Revelation, conceive any that are the thouſandth part *ſo* powerful.

But beſides all this (as hath been intimated) the Bleſſed Spirit of God is ready *ſo* to inforce theſe Motives upon us, if we will endeavour to think ſeriouſly upon them, as that they ſhall *effectually* do what they are deſigned for: And not only *ſo*, but he alſo *begins* with us, and by his ſecret ſuggeſtions excites us to the due Conſideration of them, and the uſe of whatſoever Means we are directed to, for the *pulling down of ſtrong holds, and caſting down every imagination, and every high thing, that advanceth it ſelf* againſt the Scepter and Government of Chriſt in our Souls, and *the bringing every thought*, and all that is within us, *to the obedience of Chriſt*.

And thus doth he work in us both *to will and to do*, as to *Do* ſo to *Will*, *of his own good pleaſure*: or, of his free and undeſerved

deserved mercy to us. And therefore what encouragement have we to put the Apostles inference from that Doctrine into Practice, namely, *To work out our own Salvation with fear and trembling?* That is, to work out our own Deliverance from the Dominion of Sin, and our Slavish subjection thereunto, with great Diligence and Solicitude.

SECT. III.

Containing the Inferences from each of the Arguments of the foregoing Sections.

CHAP. X.

Which treats of the First Inference from the First Proposition, [*That the most Excellent Liberty doth consist in an Intire Compliance with the Laws of Righteousness and Goodness; Or in Freedom from the Dominion of Sinful Affections.*] *Namely, That those are most Unreasonable and Depraved People, who complain of the Divine Laws as intolerable Intrenchments upon their Liberty. Where it is shewed, First, That upon supposition our Liberty were restrained by the Laws of God, it would nevertheless be most unreasonable to*

complain upon that account. Secondly, That the Laws which oblige Christians do not restrain their Liberty.

I AM come *now* to the Last Head of Discourse, *viz.* To draw distinctly from each of the Arguments of the foregoing Sections several very useful *Inferences*: Such as, if they be duly considered, will farther improve us in our Knowledge of the true Nature and Design of the *Christian Religion*; and (with the assistance of the Divine Grace) Advance us higher in the true Evangelical Spirit and Temper.

To begin with the *Former* of those Arguments, *viz.* That *the most Excellent Liberty consisteth in an Intire Compliance with the Laws of Righteousness and Goodness; or in Freedom from the Dominion of Corrupt and Sinful Affections.* From *hence*, and what hath been discoursed thereupon, we Infer,

First, That those are most Unreasonable, and very sadly Depraved who complain of, and quarrel with the Divine Laws as great Intrenchments upon their Liberty; And therefore, in regard of the high value they set upon Liberty,

cry

cry out upon them as intolerable. For,

First, Suppose it were true, that our Liberty is much restrained by the Laws of God, yet would it be the most unreasonable thing in the World to cavil at them upon that account, or to think our selves too unkindly dealt with: And that for these *three* Reasons.

1. We know by Experience, that it is Absolutely necessary to the Well being (nay to the very *Being*) of Societies, that particular Persons be obliged to part with not a little of their Natural Liberty. It is utterly inconsistent with the Wellfare of the *Whole*, for each Particular to insist so severely on his own Right, as to refuse to submit to the being deprived of that Liberty, in several instances, in which the Primary Laws of Nature have instated him: And consequently this is as inconsistent with the Wellfare of *Particulars*; the Well-being of each Part depending upon the Well-being of the Whole.

There can be no Leagues, Compacts or Agreements between Men and Men, but there must be *yielding*, and quitting of Liberty; and that on *both* sides too ordinarily, if not *always*.

All the Laws of Men do ſuppoſe the Neceſſity of this; Nor is there any *one* merely *Humane* Law but doth Reſtrain Natural Liberty. He therefore who is reſolved not to let go any part of that Liberty, muſt reſolve upon *another* thing too, *viz.* To live under no Government; To forſake all Society with his own kind, and live alone in a Deſart. But by ſo doing he will quickly be ſatisfied, that he pays infinitely too dear for ſo ſtiffly inſiſting upon his beloved Liberty, and that he hath ſold for it all the Comfort of his Life, and whatſoever would make it deſirable to him.

In a word, There can be no ſuch thing as *Property* without parting with ſeveral points of Liberty; without this no *Meum* or *Tuum* (I mean as to any thing *without* our ſelves, or that can happen to come within the reach of Anothers Power) can be ſecured, as every Body will grant. And therefore can it be thought a grievous thing that *God himſelf* ſhould reſtrain our Liberty?

2. As it will be Univerſally Acknowledged, that it is Abſolutely neceſſary, that Particular Perſons be abridged of their Natural Liberty in abundance of inſtances, ſo all that have a right Notion of

of the Deity must needs believe, that we are abridged of it in no instances by God Almighty, but such as wherein it is most *fit* we should be abridged.

The Holy Scriptures assure us of nothing more, nor doth Natural Light neither, than that Infinite Wisdom, Righteousness and Goodness are necessary Perfections of the Divine Nature; Than that Wilfulness and Arbitrariness, Austerity and Sourness, Envy and Ill will, are as far removed from God as is Hell from Heaven. And consequently, though several of His Laws should seem to our thinking never so Unreasonable, yet while we adhere to the Scriptural and Natural Notion of the Deity, we our *selves* would be most Unreasonable, in not Concluding them to be *really* most contrary to what they may *seemingly* be to *us*; in not believing them to be as Wise, as Righteous, and as Good, as any can fancy them Weak, Unrighteous, or Unkind.

3. As from the Consideration of the Nature of God we are as certain as we are capable of being of *any* thing, that all the Abatements and Limitations of our Liberty, He is the Author of, are most Wise, Just and Good; that they are founded

founded in great Reaſon, Equity and *Kindneſs* alſo to us, ſo *we* that live under the Goſpel Diſpenſation are aſſured from the Conſideration of the *particular* Obſervances and Forbearances He hath by *Chriſt Jeſus* obliged us to, that they are no other, than ſuch as are infinitely Worthy of ſuch a God.

They are all of *that* nature, that they carry their own Reaſon moſt viſibly and apparently along with them: And *ſuch* as we are eaſily able to give account to our ſelves, upon what *particular* Deſigns, it was the pleaſure of our Creator to impoſe them upon us. 'Tis the eaſieſt thing in the World to demonſtrate, that they are not only all of them *Conſiſtent* with Infinite Goodneſs, but alſo great *Inſtances* and *Expreſſions* thereof: That God is not only moſt Righteous in enjoyning each of them, but moſt Good and Gracious.

All but ſome two or three of the Precepts of the Goſpel are no other than what Right Reaſon, and the Law of our Creation did, and muſt neceſſarily, always oblige us to, as will preſently be ſeen. And thoſe very few *purely* Evangelical ones are deſigned for our better Obſervation of thoſe Natural Laws.

And

And thus I have shewed in short, that, granting Gods Laws do put restraints (and those *many* too) upon our Liberty, we have no cause to complain upon that account: They restraining it only in such particulars, as wherein it is incomparably better for us to be restrained than otherwise. But

Secondly, It is utterly to be denied, that the Laws we Christians are under the Obligation of, do any of them restrain our Liberty. They restrain Licentiousness indeed, but not Liberty. This doth sufficiently appear from what hath been discoursed.

That cannot be true Liberty which is injurious to our Chiefest Liberty, but our Chiefest Liberty we have shewed doth consist in being free to Good; in having all impediments taken out of our way to the free exercise of those Virtues which are (as I may say) the very *Soul* of our Souls, the *Life* of our Souls, as our Souls are of our Bodies: Without which we are *dead* even whilest we *live*; without which we are in an utter incapacity of enjoying our selves, of being in the least measure truly Happy, or of Living like

like Men, and diſcharging the Functions of that Life which is proper to Reaſonable Creatures: And by the abſence of which we degenerate into the Brutiſh, nay into the Deviliſh Nature.

You may as well ſay, that He is abridged of his Liberty, who is kept from running his Head into the fire, or from Cutting his own Throat, as that He is ſo, who is forbidden to be Unjuſt and Unrighteous in any kind, or to be Malicious, or Uncharitable, or Intemperate, or Laſcivious: That is, who is forbidden to play the Beaſt or the Devil. Or who is Commanded to Love God above all, to Fear Him, to Truſt in Him, to be Thankful to Him, in all his ways to Acknowledge Him; and to Love his Neighbour as himſelf. But, if we will believe the Great S. *Paul*, in theſe particulars is comprehended all that for Subſtance, which the *Grace of God that bringeth Salvation* teacheth men to forbear or practiſe.

To ſumm up all in ſhort that needs to be ſaid about this matter, There is nothing required of us, but it is either an Eſſential part of our Liberty, of our Higheſt and moſt Excellent Liberty, to

be

be Free to it, or is a Means to the obtaining and Maintenance of it.

What an Unreasonable Brutish Creature therefore art Thou, whosoever thou art, that darest repine at the Restraints which thy Creator and Redeemer have laid upon thee, whenas these Restraints (if they may be called so) are necessary to thy greatest Enlargement. And let me tell thee, thou that thinkest much of being held within the Limits which the Gospel hath set thee, thou affectest a Liberty which *God* himself hath not, and Abhors to have.

CHAP. XI.

The Second Inference, viz. *That such a Freedom of Will as consists in an Indifferency to good or evil is no Perfection, but the Contrary.*

SEcondly, We may observe from the aboveſaid Discourse, That such a Freedom of Will as consists in an Indifferency to Good or Evil, as much as it is magnified by some for a great Perfection of

of the Humane Nature, is *indeed* no better than a Diminution and Disparagement: Nor is it otherwise Commendable than as a *less* Evil.

This must necessarily be so, if the most Excellent Liberty consisteth in an entire Compliance with the Laws of Righteousness and Goodness, as it hath been fully proved it doth.

Seneca hath *somewhere* a most Impudent and Blasphemous saying, to *this* purpose: *That a Wise, or Virtuous, man is in some respect Superior to God himself; because God is Good by necessity of Nature, but* he *by his own free choice.*

'Tis to be confessed, that, comparing this indifferency to Good or Evil with the Determination of the Will to Evil, so it is desirable; but then it is so only as 'tis a *less* Evil than the other, as was said. But comparing it with the Determination of the Will to *Good*, from an inward Principle, *viz.* from a quick, Vigorous Sense of the infinite Loveliness of Virtue, and monstrous Deformity and Ugliness of Vice, so on the other hand, 'tis a great imperfection, and consequently by no means desirable.

The Divine Nature will be acknowledged to be the Great Standard and Measure

ſure of Perfections: We cannot queſtion but that, the more *like* to God any one is, the more *perfect* he will be; and the more *unlike* to God, the more *imperfect*: But the being Free to Evil and Undetermined to Good, makes a man *leſs* like God, becauſe God is (as hath been ſhewn) neceſſarily, from his own Nature Determined *to* Good, and *from* Evil; And his Infinite Wiſdom, Holineſs, Righteouſneſs and Goodneſs cannot conſiſt with Peccability, or a Poſſibility of doing or approving the leaſt Evil. And therefore the more any one is from *within* himſelf, from a good Temper of mind, determined to that which is Good, the more like muſt he needs be to the Beſt of Beings, and the more he partakes of a Divine Nature.

That ſaying of S. *Jerome* doth need a Paraphraſe, *viz. God is the only Being, that is uncapable of ſinning; but all Creatures, having Free Will in them, may turn their Will to Good or Evil.* Namely, that God alone is *Abſolutely* Impeccable; not but that by the Divine Grace *Creatures* may be made ſo; as, without doubt, the Angels and Saints,

Solus Deus eſt, in quem Peccatum non cadit; Cætera, cùm ſint liberi Arbitrii, poſſunt in utramque partem ſuam flectere Voluntatem.

Saints in Heaven are. And, whereas the Father ſeems to exclude Free Will from God, and to give it to all Reaſonable Creatures, he muſt mean ſuch a Free Will as conſiſteth in Indifferency to Good or Evil, or Undeterminedneſs from *within* to *Good* and againſt *Evil*, and ſo on the contrary. This kind of Freedom cannot belong to God, becauſe it ſpeaks great imperfection: For it ſuppoſeth him who hath it, to be without ſuch a Senſe of the Excellency and Lovelineſs of Goodneſs, and the Hatefulneſs and Intolerableneſs of Wickedneſs, as he ought to have.

He that can in the leaſt Deliberate, whether it be more Eligible to be Juſt or Unjuſt, Chaſte or Impure, Intemperate or Sober, to ſpeak Truth or to Lye, to Love God or the World, to Forgive or Revenge, to be Pitiful or Cruel, to be Niggardly or Charitable, *&c.* He, I ſay, that can perſwade himſelf to Deliberate about theſe things, doth manifeſtly declare, that he underſtands neither the one nor the other, as he ought to do. I mean, that he hath nothing ſo lively a *Senſe* of the Goodneſs of the one, or the Evil of the other, as it *becomes* him to have. It

If we *had* such a Sense, it would be as impossible to perswade us to any Vile Action, as it would be to prevail with a man in his right Mind, to pour melted Lead down his own Throat, to pluck out his Eyes, or to dash out his Brains.

You cannot deliberate whether it be better for you to be Healthy or Sick, to be at Ease or in Torment, to have a Good Name or a Bad, to be Beggarly or in Plentiful Circumstances, to be a Wise man or a Fool, to be a Mad-man or in your Wits, to be a Slave or a Freeman, *&c.* You will say that *Bedlam* is the fittest place for him, that shall in the least consider which of these he shall chuse. Now if we had as great a Sense of the Evil of the infinitely *worst* of Evils *Sin*, as we have of *those* Evils, it would be as impossible, that our Wills should incline to the Commission of a known Sin, as that they should prefer Sickness before Health, and refuse Ease and embrace Torment.

As for those that contend that, It is more *Praise-worthy* to *do* Good and *forbear* Evil, having a *Power* to do otherwise, than to be under a *necessity* of so doing; Supposing they mean by *necessity*, such as

is not from *without*, or from an inward blind instinct, but from an Understanding Principle and Perfection of Nature, I must needs tell them there is no Proposition in the World more false or absurd. For is God Almighty the *less* to be Admired, Loved or Praised for his Goodness, because his Nature is so Good, as that He cannot but be ever doing good? Surely He is much the *more* to be Loved, Adored, Admired and Praised upon this account.

I will not therefore stick to say, that to have the Will necessarily determined to all Good, and from all Evil, from an Overpowering Sense of the Becomingness and Excellency of the *one*, and the Vileness and Odiousness of the *other*, is the very Perfection of Liberty. And this is so far from being impossible to be obtained by *Creatures* or by *our Selves*, that, by the help of God's Grace, it is in a large measure even in *this* life Attainable. I mean *such* a Sense of Good and Evil, as shall certainly determine us *to* Good and *against* Evil in most of the instances of each.

There are *some* immoralities and wicked Actions, that they who have attained to but very mean and ordinary degrees of Good-

Goodness, cannot perswade themselves so much as to *endeavour* to reconcile their Minds to. Nay, there are *some* that no man can easily be supposed *able* to consent to, but an extraordinarily Depraved and Wicked Wretch, let the Motives that are used to perswade him be what they will. Such as *Blaspheming of God: Contriving the Murther of our Parents*, or of a most obliging Friend: *Torturing of innocent Babes*, and the like Horrid Villanies. Surely then, a man is capable of such a Vivid sense of the Hatefulness of Sin in *general*, as will (whilest it lasts) render it impossible for him to *Will deliberately* to commit any known Sin whatsoever.

'Tis confessed that we cannot hope to get past all danger of sudden *Surprizals*, so long as we inhabit *these* Bodies, and remain in our present Unhappy Circumstances; but, I say, so powerful a Sense of the Infinite Unrighteousness, Disingenuity, Unreasonableness, Folly and Madness of opposing the Holy Will of our Great Creator and Blessed Redeemer may, by the Divine Assistance, be acquired even on *this* side Heaven, as shall Determine us effectually against all Deliberate and Wilful Violations of the Divine Laws.

For this we have the Authority of a Great Apostle: S. *John* saith in his 1 Epist. 3. 9. *Whosoever is Born of God doth not commit Sin, for his Seed remaineth in him, neither* can *he Sin, because he is Born of God.* He here affirms, not only that those who have attained to extraordinary Measures of Goodness *cannot* Sin, that is, cannot *will* to sin *deliberately*, but likewise that no Regenerate or *truly* Good man can. He cannot *thus* Sin, *because he is born of God*; because he is a Child of God by the inward Renewing of his Holy Spirit: And because *his Seed remaineth in him*, that is, the Divine Seed. Which Divine *Seed* I take to be the same thing with the several times mentioned Quick, Powerful and Pungent Sense of the Horrid Nature, and most dreadful Effects and Consequents of Wilful Sinning. It is more than *Morally* impossible, that whilest this Sense abideth in its Strength and Vigour, the Good man should lapse into such Sins.

Have we not such a Sense of the Vileness of some Actions, as to say frequently, *I could not for all the world find in mine heart* (that is, in my *Will*) *to do so or so?* And if we had the same Sense of *all* Sins, which it is unreasonable not to have, considering

considering them *as* Sins, or Transgressions of the Everlasting Rules of Righteousness (for considering them under that notion, all sins are alike) I say had we the same Sense of *all* Sins, we should as truly say concerning *each*, *I cannot find in mine heart, I cannot* will, *to consent unto it.*

CHAP. XII.

Which Treats of one Branch of the First Inference from the Argument of the Second Section, [*That in Freedom from the Dominion of Corrupt Affections doth that Liberty Principally or rather Wholly Consist, which Christ hath purchased for us.*] *Namely, that several Notions of Christian Liberty, which have too much prevailed, are false and of dangerous Consequence. The First of which is, That which makes it to consist, wholly or in part, in Freedom from the Obligation of the Moral Law. Certain Texts, urged by the* Antinomians *in favour of it, vindicated from the sence they put upon them.*

And the extreme wildness and wickedness of it exposed in Five Particulars.

WE proceed now to the Inferences from the *latter* Argument, *viz. That in Freedom from the Dominion of Corrupt Affections, and all the sad Consequents there of our Christian Liberty doth* Eminently *consist, and* wholly *too the Liberty which Christ hath purchased for us* Gentiles. And

First, We infer from hence, that several Notions of Christian Liberty, that have too much prevailed, are False and of dangerous Consequence. We will speak to,

First, That which makes it to consist in Freedom from the Obligation of the *Moral Law.*

Secondly, That which makes it to consist in Freedom from those Laws of *Men*, which Enjoyn or Forbid *indifferent* things.

Thirdly, That which makes *Liberty of Conscience* a Branch of *Christian Liberty.*

First, For *that* Notion of Christian Liberty, which makes it to consist, either wholly or in part, in Freedom from the

the Obligation of the *Moral Law*: This is extremely Wild and Wicked, as will appear from what hath been discoursed.

It is the Doctrine of the *Antinomians*, and they produce in favour of it all those Texts wherein we are said to be delivered from the *Law*. As particularly *Rom.* 7.6. *Now we are delivered from the Law, that being dead wherein we were held*, &c. Gal. 2. 19. *I through the Law am dead to the Law*, &c. Rom. 6. 14. *Ye are not under the Law, but under Grace.* Gal. 4. 4, 5 *When the fulness of time was come, God sent forth his Son, made of a Woman, made under the Law, to Redeem them that were under the Law*, &c.

To this it is Answered, That there are indeed many Texts which Assert our being freed from the *Law*, but the Question is, *What* Law they mean? Or rather 'tis out of Question, that they mean not the *Moral* Law. For there is no need of doing more than reading *throughout* the forementioned Verses, to satisfie us, that the Apostle understood, in each of them, nothing less than *that* Law. Nay, we need do no more to be assured, that he *Abominated* this Notion of *Christian Liberty.*

For whereas he ſaith, *Rom.* 7. 6. *Now we are delivered from the Law, that being dead wherein we were held*; it follows, *that we ſhould ſerve in Newneſs of Spirit, and not in the Oldneſs of the Letter.* That is, That we ſhould no longer be merely *Externally* Obedient, but alſo, *Inwardly* and *Spiritually.*

Whereas he ſaith, *Gal.* 2. 19. *I through the Law am dead to the Law*, he immediately adds *this* as the reaſon why he was ſo, *that I might live unto God:* Or be in all things conformed to the Rules of Righteouſneſs and Goodneſs, which He hath preſcribed; all which are comprehended in the *Moral Law.*

Again, whereas he tells the *Romans*, Chap. 6. 14. *Ye are not under the Law but under Grace:* This comes in as a proof of what he ſaid immediately before in the ſame Verſe, *viz. Sin ſhall not have dominion over you.*

Laſtly, In ſaying, *Gal.* 4. 5. That Chriſt *was made of a Woman, made under the Law, to redeem them that were under the Law*, he gives this in the next words as the reaſon or deſign hereof, *that we might receive the Adoption of Sons.* But doth not the Relation of a *Son* neceſſarily infer Obligation to Obedience? It doth ſo

no

no less than that of a *Servant*. For where God saith, *If I am a Master, where is my Fear?* he saith also, *If I am a Father where is mine Honour?*

The *Law* therefore which is to be understood in *these* and the *like* places is the purely *Jewish* Law, the mere *External* and *Drudging* Observances of the *Mosaical* Dispensation, which the *Jewish* Believers thought themselves to be still under the Obligation of, and Condemned the *Gentile* Converts for not submitting their Necks to the same Yoke.

And the Apostle takes a great deal of pains, in his Epistles to the *Romans* and *Galatians*, to confute that mistake; and to convince the *Jews*, that *that* Law was made by Christ null and void; that He had Cancelled it, and taken away its Obliging power.

And in *each* of those places the Apostle as plainly affirms *this* to be the Law they were delivered from, as that it is *not* the *Moral* Law. We will therefore a *third* time go them over again.

Rom. 7. 6. *Now we are delivered from the Law, that being dead wherein we were held, that we should serve in Newness of Spirit, and not in the Oldness of the Letter.* That is,

is, We are delivered from that Law, that conſidered *literally*, required nothing but a company of Bodily Waſhings, Outward Services, and Carnal Performances, which the *Jews* generally reſted in, and thought no more was to be done to render them Acceptable in the ſight of God; And the reaſon why we are delivered from this Law is, that ſo we may be the more intent upon the Great Subſtantial Duties, and the Purification of our Hearts, Souls and Spirits.

Gal. 2. 19. *I through the Law am dead to the Law, that I might live unto God.* Or, I by virtue of the Law of *Chriſt*, am dead to the Law of *Moſes*, that I may have all impediments taken out of my way to the being intirely devoted, as to the *Inward* as well as *Outward* man, to the Service of God. And it hath been ſhewed how injurious this Law did *Accidentally* become to the great Deſign of the Goſpel, *viz.* The making us Spiritually Obedient; the enduing us with Inward, Real, Subſtantial Righteouſneſs; or the Divine Likeneſs.

Rom. 6. 14. *Sin ſhall not have dominion over you, for ye are not under the Law, but under Grace.* That is, There is no neceſſity of your continuing under the pow-

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er and dominion of Sin, becauſe you are not under the weak Diſpenſation of *Moſes*, which *made nothing perfect*, and gave no ſtrength to mortifie Luſt, but under the Goſpel Diſpenſation, which is accompanied with Promiſes of Plentiful Supplies of Grace and Strength.

Gal. 4. 5. *God ſent forth his Son, made of a Woman, made under the Law, to Redeem them that were under the Law, that we might receive the Adoption of Sons.* Or, That we might no longer drudge like Servants of the inferior Sort, in ſuch Employments as are mean and low, having no Internal Goodneſs in them; and that from the hope only of ſome *ſleight* Reward, from the hope of ſome mere *Earthly* good things, ſuch as are Gratifications only of the Animal and Senſual life; and from the Fear of mere Temporal Evils, and the preſent Laſh, (that Law containing no other expreſs Promiſes or Threatnings but Temporal, as was ſhewed) but may be dealt with as *Sons*, be Honourably employed, *viz.* in ſuch ſervices as are of the moſt Excellent nature, and do recommend themſelves by their own Goodneſs, and Agreeableneſs to our Rational and Intellectual Faculty. And be acted alſo by a more Noble *Principle*,

viz.

viz. Love, and encouraged by an Infinitely more Noble *Reward*, which conſiſteth in a perfect Likeneſs to God, and an Everlaſting Enjoyment of him.

And thus we ſee, theſe very Texts that are made uſe of by the *Antinomians*, to prove this mad Notion of *Chriſtian Liberty* from the Obligation of the *Moral Law*, are ſo far from ſignifying any thing to this purpoſe, that they give manifeſt and clear proof of the *Contrary*. As they are far from aſſerting, that any ſuch Liberty as *this* belongs to Chriſtians, ſo they aſſure us that *no* ſuch Liberty belongeth to them.

Operum juga rejecta ſunt, non diſciplinarum. Libertas in Chriſto, non fecit innocentiæ injuriam. Manet Lex tota

Tertullian hath a good ſaying to our preſent purpoſe: *The Yokes of Works* (meaning the Drudgeries of the Ceremonial Law) *are caſt off, not thoſe of Rules to walk by. Liberty in Chriſt is not injurious to innocence. The intire Law of Piety, Holineſs, Humanity, Verity, Chaſtity, Righteouſneſs, Mercy, Benevolence, Purity is ſtill of force.*

Pietatis, Sanctitatis, Humanitatis, Veritatis, Caſtitatis, Juſtitiæ, Misericordiæ, Benevolentiæ, Pudicitiæ. Lib. de Pudicitia.

And indeed ſhould we find this Doctrine in thoſe Texts, that our Saviour hath

hath procured for us Freedom from *this* Law, then,

Firſt, The Bleſſed Apoſtle would have moſt expreſly contradicted his Great Maſter, and ſo have proved himſelf *no* Apoſtle; For our Saviour plainly ſaith, *Matth.* 5. 17. *Think not*, let not ſuch a wild fancy enter into your Heads, *that I am come to deſtroy the Law and the Prophets, I am not come to deſtroy, but to fulfil: ἀλλὰ πληρῶσαι, to fill it up, or Preach it fully.* I am ſo far from ſuch a Deſign, as that of deſtroying or Aboliſhing the Moral Law, that, on the contrary, I am come to Preach it more fully and perfectly, than ever it was before my Coming.

And *this* he preſently ſets upon doing, *Verſ.* 21, 22, 27, 28, &c. *Ye have heard that it hath been ſaid by them of old time, thou ſhalt not Kill, and whoſoever ſhall Kill ſhall be in danger of the judgment; but I ſay unto you, that whoſoever is Angry with his Brother without a cauſe, ſhall be in danger of the judgment*, &c.

Ye have heard, that it was ſaid by them of old time, Thou ſhalt not commit Adultery: but I ſay unto you, that whoſoever ſhall look upon a Woman, to luſt after her, hath committed Adultery already with her in his heart. And ſo He goes on to Perfect and Fill up the

Law, in the following Verſes.

Again our Saviour ſaith, *verſ.* 18. *Verily I ſay unto you, that till Heaven and Earth paſs, one jot or one tittle ſhall in no wiſe paſs from the Law, till all be fulfilled:* ἕως ἂν πάντα γένηται, *till all be done*, or till all things come to an End, according to Doctor *Hammond*.

He hath not here reſpect to the Univerſal Conflagration, ſaith *Grotius* upon the place, but it is a Proverbial ſpeech, as if it were ſaid in Latine, *Uſque dum Cælum ruat: Till the Heavens fall.* Which is thus expreſſed, *Luke* 16. 17. *And it is eaſier for Heaven and Earth to paſs, than one tittle of the Law to fail.* In which manner of ſpeaking, as ſaith the ſame Learned Expoſitor, He hath reſpect to the *Order of Nature*, and not to the *Power of God*. But according to Nature it ſeems impoſſible that Heaven and Earth ſhould paſs away or periſh.

So that the meaning of theſe Texts is plainly *this*, *viz.* The Obligation of the Law can neither ceaſe, nor be diminiſhed or relaxed in the leaſt, to all Eternity.

And then our Saviour adds, *Verſ.* 19. of this Fifth of S. *Matthew*, *Whoſoever therefore ſhall break one of theſe leaſt Commandments*,

mandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven: That is, saith *Grotius*, *Minimi erit pretii, cum minimi habitum iri, he shall be contemned, and treated as a most despicable wretch at the Day of Judgment.* Then it follows, *But whosoever shall do and teach them, the same shall be called Great in the Kingdom of Heaven.* He shall be highly Honoured, and signally Rewarded.

When the young Man came to our Saviour to ask him, *What good thing he should do, that he might have Eternal life*, we know what his Answer was, *If thou wilt enter into life, keep the Commandments*, S. *Matth.* 19. 17. And whereas He meant *all*, yet (knowing how apt Hypocrites are to flatter themselves with an opinion of the goodness of their state, upon the account of their External Conformity to the *First* Table Precepts, though they live in the gross Transgression of those of the *Second* Table) He only *expressed* those which enjoyn Duties relating to our *Neighbour*. For the young Man asking *which* Commandments? *Jesus said, Thou shalt do no Murder, Thou shalt not commit Adultery, Thou shalt not Steal, Thou shalt not bear false Witness, Honour thy Father and thy Mother: And thou shalt love thy Neighbour as thyself*, Ver. 18, 19. Se-

Secondly, The Apoſtle would have Contradicted *himſelf* moſt Egregiouſly, as well as his *Maſter*, ſhould he, in the above-cited Places, or any where elſe, teach this Notion of *Chriſtian* Liberty. For 'twas *He* that ſaid, *Do we make void the Law through Faith, God forbid, yea we eſtabliſh the Law*, *Rom.* 3. 31. He here includes even the *Ceremonial* Law, as appears by *ver.* 28. (which gave occaſion to theſe words) *Therefore we conclude that a man is juſtified by Faith, without the deeds of the Law:* That is, that a *Gentile* is juſtified without *Circumciſion*, or Sacrifices, or any other of the *Jewiſh* Rites and Services, which they ſtill laid ſo great weight upon; as appears by the two following Verſes, *Is he the God of the Jews only? Is he not alſo of the Gentiles? Yes of the Gentiles alſo. Seeing it is one God, which ſhall juſtifie the Circumciſion by Faith, and Uncircumciſion through Faith.* Now ſaith the Apoſtle, God forbid we ſhould affirm that the Goſpel Diſpenſation ſhould make void the Law; ſhould make uſeleſs ſo much as the *Ceremonial* Law, therefore much leſs the *Moral*, yea we aſſert it eſtabliſheth the Law. In ſome ſence it even eſtabliſheth or perfects *that* Law,

Law, as it brings in the substance of that, whereof that Law had the shadow; and requireth purity of Heart, which was the spiritual meaning of Circumcision.

Again, 'twas the same S. *Paul* that said, *Not the Hearers of the Law are just before God; but the Doers of the Law shall be justified*, *Rom.* 2. 13. And it is *He* who makes it to be the design of Christ's Expiating our Sins upon the Cross, That *the Righteousness of the Law might be fulfilled in us, who walk not after the Flesh, but after the Spirit.* And it is this same Apostle that saith, *Though I speak with the Tongues of Men and of Angels, and have not Charity* (a *Moral* virtue) *I am become as sounding Brass, or a tinkling Cymbal. And though I have the gift of Prophecy, and understand all Mysteries, and all Knowledge: And though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing*, &c. 1 *Cor.* 13. 1, 2. And in the *last* Verse, doth not only Equalize Charity with Faith and Hope (which many now adays are so far from doing, that they are *angry* with those who do so) but also Advanceth it *above* those Graces. *And now abideth Faith, Hope, Charity, these three, but the greatest of these is Charity.*

Thirdly, Whoſoever teacheth this Doctrine, of Chriſt's having ſet us free from the Moral Law, contradicteth the whole ſtrain of the New Teſtament: Our Saviours Sermon on the Mount *throughout*, all his Injunctions and even all his Diſcourſes, and all the Precepts and Exhortations contained in the Epiſtles of the Apoſtles. They are all ſo many inſtances of the Obligations that the Firſt and Second Tables lay upon us, as underſtood in the moſt Spiritual, Sublime and Comprehenſive Sence: And none are *more* ſo than thoſe of S. *Paul*, ſo intolerably is he abuſed in being made the Great, and I think, *Onely* Patron of that moſt licentious and wicked Doctrine.

And even that Precept of Believing in the Name of the Son of God, is a *Firſt-Table* Precept, not Poſitive but Moral, *in its own Nature* neceſſarily obliging, and a Dictate of Natural Light, to all thoſe who are acquainted with the Evidence of his being the Meſſiah, and Son of God. Upon our underſtanding how He is demonſtrated ſo to be, we ſhould have known that Faith in Him is an indiſpenſable Duty, though we could not have produced one Text to prove it. More-

Moreover Believing in Christ, together with the Institutions of *Baptism* and the *Lord's Supper* are designed as Means to the great End of making us intirely Obedient to the Moral Law, or the Everlasting Rules of Righteousness.

Fourthly, Whosoever teacheth this Doctrine, teacheth a most manifest contradiction to the Essential Principles and Make of Mankind. It is impossible that Reasonable Creatures should be disobliged from Loving God above all, from being Just and Charitable, Sober and Temperate, Humble and Submissive to the Divine Will, and the like.

It is impossible that *any* Power whatsoever should discharge them from such duties as these. Their Obligation to them doth Naturally arise from their being *such* Creatures. There is not a greater contradiction than *this* imaginable, that Creatures made capable of understanding what God is, and their Relation and Obligations to him, may not be Eternally bound to behave themselves towards him, as the Moral Law requires they should. Infinite Power it self cannot set such Creatures free from their Obligation to love God with the highest degree of

love their Souls will admit of. Now as the Apostle tells us, that *Love is the fulfilling of the Law*, so 'tis easie to shew, that all Moral Duties whatsoever, whether relating to God, our Neighbour, or our Selves, are the necessary results and consequents of the Love of *God*; so that we cannot once suppose, that these should cease at any time to be the Duties of Men and Women, but we must also suppose them then deprived of their Essential Form, and to be changed into *another* sort of Beings.

Fifthly, This Doctrine also is as apparent a contradiction to the Happiness and Welfare of Mankind. We cannot be in a Happy or tolerably Good state, but by conforming our selves to the Precepts of this Law.

We have already shewed, that those must necessarily be deplorably Miserable, who live in subjection to any corrupt Appetite, any Fleshly or Spiritual Lust. To which purpose, I will add this passage of *Clemens Alexandrinus*, *To submit and give place to evil Affections is extreme Slavery, as to overcome them is the only Liberty.*

Τὸ ὑποπεσεῖν οὖν καὶ παραχωρῆσαι τοῖς πάθεσιν, ἐσχάτη δουλεία· ὥσπερ ἀμέλει τὸ κρατεῖν τούτων, ἐλευθερία μόνη. Strom. Lib. 2. p. 424.

berty. Nor can the best place in the World, not Heaven it self, or the most Glorious outward circumstances, make that person Happy, or *not* Miserable, *within* whom all is amiss and out of order, and who is indued with no good Habit or Temper of Mind. A diseased Body will be uneasie, do what you can to it, and so will diseased Souls.

These things considered, 'tis the most Amazing thing, that any who call themselves Christians can entertain such a Notion as this of *Christian Liberty*; the directly contrary being the whole Design and Business of Christianity. And yet for all that we find it as Ancient as the Apostles days; there were those so early that did not only Teach it but Practised upon it; that used their Liberty *for a cloak of Maliciousness*, and *turned the Grace of God into lasciviousness*. But 'tis no over-bold saying, that if this could be really proved to be a Liberty of Christ's bringing into the World, there is no Good man but would abhor the Christian Religion.

But the *Antinomians* (not to make worse of them than they are) tell us, that they do not deny the Obligation of Christians to the performance of the Duties

required by the Moral Law, but 'tis only Love, Gratitude and ingenuity that can oblige them. Which is as much as to say, that they are not obliged to them in strict Justice, or as they are the Matter of a Law.

But alas, they very little mend the matter by this *Salvo*, nay their Doctrine is of the same dangerous consequence *with* it, that it is *without* it. For,

First, It destroys all the Gospel Precepts, makes them insignificant and idle things; They being all Moral, either in *themselves* or in their *Design*.

Secondly, It takes off all Obligation to Love, Ingenuity and Gratitude. You say you are not bound to be Righteous, Charitable, Temperate, *&c.* by any other Law than *that* of Love and Gratitude: But by what Law are you obliged to the Love of God and Christ, to be Grateful to them, and to have an Ingenuous, Thankful Sense of the Great things they have done for you? You must say by no Law at all, seeing you make these the only Law of Christians. And, if you are obliged to these things by no Law, how are they *Duties?* And perswade a man once, that they are not Duties, and 'twill be very strange if he make

make any Conscience of Love and Gratitude: And then there is nothing left to hold him in from committing all manner of wickedness with greediness, whensoever the Tempter or his Lusts solicite him, and opportunities are offered to him.

But besides, they have another Doctrine, and 'tis *that* upon which this strange wild Notion is founded, which takes away all necessity of being Grateful and Ingenuous, *viz.* That the Righteousness of Christ is Formally (and not only in its Fruits and Effects) a Believers; so that He hath done all that the Law requires in the Believers stead, or as *Personating* him.

This is their Sence of those words lately cited, *I came not to destroy the Law, but to fulfil it*; so that Christ having fulfilled the Law as the Believers Representative, he hath fulfilled it *himself* in Christ. And Christs Active and Passive Obedience is *his*, both as to Matter and Principle, and therefore Christs Love and Gratitude are *his* Love and Gratitude, and all those Graces which so shined forth in Christ are the Believers, in their very Formality and Essential nature.

Now what should ail those that can down with this strange stuff, to boggle at believing that they have no need at all of any *other* Love, Ingenuity or Gratitude, than what is thus imputed to them? And therefore you see that their talking of the Law of Love and Gratitude is but a pitiful shift, and will do nothing towards the deliverance of their Doctrine of Freedom from the Moral Law, from the necessary tendency it is charged with, to the letting the Reins loose, and opening the Flood-gates to all Ungodliness.

I exceedingly wonder how it is possible, for People that have not first lost their Wits, to embrace an Opinion so apparently Destructive of Christianity and of all *Religion*, and all this while profess themselves Christians, and the *onely* Christians too.

But I have bestowed too much time in the Confutation of this Hateful Notion of Christian Liberty; it being as ridiculously silly as it is wicked: And it being as evident to *him* that knows any thing of the Gospel, that it is *Antichristian Licentiousness*, as that there is any such thing as *Christian Liberty*.

Poor

Poor Souls! They little understand what Liberty meaneth, who are able to talk or think at this rate.

In short, He that believes that true Christians are delivered by the Sufferings of Christ from the *Curse* due to the Transgressors of this Law, believes most *truly*; but whosoever believes they are delivered from the Power it had to oblige to the *Duties* thereof, or that any man *can* be so delivered, thinks most *wickedly*, and thinks most *madly*.

CHAP.

CHAP. XIII.

A Second False Notion of Christian Liberty, viz. *That which makes it to consist in Freedom from the Obligation of those Laws of Men, which enjoyn or forbid indifferent things. This Notion differently managed by the Defenders of it. First, Some extend it so far as to make it to reach to* all *Humane Laws, the matter of which are things indifferent. Secondly, Others limit it to those which relate to Religion and the Worship of God. The 23. Vers. of the 7. Chap. of the 1 Epist. to the* Corinthians *cleared from giving any Countenance to either of these Opinions. The* Former *of them Confuted by three Arguments: And the* Latter *by four. Under the Second of which, several Texts of Scripture which are much insisted upon in the defence thereof, are taken into Consideration. An unjust Reflection upon the Church of* England *briefly replied to. And this Principle, that the imposing of things indifferent in Divine Worship is no Violation of Christian Liberty, proved to be no ways Serviceable to Popery, by consi-*

conſidering what the Popiſh Impoſitions are in Three Particulars.

SEcondly, We are next to ſpeak to that Notion of Chriſtian Liberty, which makes it to conſiſt in Freedom from thoſe Laws of *Men*, that command or forbid *Indifferent* things: (*i.e.*) Things neither good nor evil in their own nature, nor required or prohibited by any Law of God.

This Notion is differently managed by the Defenders of it.

Firſt, Some extend it to *all* Humane Laws, the Matter of which are things Indifferent.

Secondly, Others limit it to thoſe which relate to Religion onely, and the Worſhip of God.

But what proof is there of Chriſt's having purchaſed ſuch a Liberty as this? Or that Chriſtians are made Free from ſuch Laws in *either* of theſe Sences?

There is one Text inſiſted on by *both* of theſe Parties for each of their Sentiments about this matter; *viz. that* of S. *Paul*, 1 *Cor.* 7. 23. *Ye are bought with a price, be not ye the Servants of Men.* That is, ſay the *former* party, Ye are Redeemed by the precious Bloud of Chriſt from the Obli-

Obligation of all merely Humane Laws: From all ſuch Obſervances as are only of Mens impoſing, which neither Natural Light, nor any Divine Law hath made Neceſſary, but have left us Free to. And the *latter* Party ſay, The meaning is, Ye are Redeemed by Chriſt's Bloud from all merely Humane Impoſitions which reſpect Religion and Divine Worſhip, as being aware that the *other* Expoſition is too too extravagant.

But theſe two Parties are equally *Out* in their Application of this Text to their ſeveral purpoſes, nor will it do the leaſt ſervice to either of them. And they may as well conclude from that of our *Saviour*, *Matth.* 23. 9. *Call no man your Father upon Earth, for one is your Father which is in Heaven*, that it is forbidden them to acknowledge any ſuch Relation upon Earth, as that of *Father*, as raiſe either of thoſe Doctrines from thoſe words of S. *Paul*.

And, as it is manifeſt, that by this Prohibition of our *Saviour*, no more is to be underſtood, than that we ought not to give up our ſelves Univerſally and Abſolutely to be Guided and Governed by any Man on Earth; as the *Phariſees* (of whom He is there diſcourſing, and againſt

against the imitation of whose proud practices he there cautions his Disciples) did expect their Proselytes should be by *them*; as young Children who are wholly ruled by the Will of their Parents: I say, as, by considering the Context, it is most evident that our Saviour there only speaks against an *Unlimited* subjection to Men, as being that which is due to God only, so it is exceedingly Unreasonable to make that Prohibition of the *Apostle* to speak any more than thus much, *Put not your selves so under the power of any Man or Men whatsoever, as to be in all things without exception, at their Devotion. As to subject your selves to their Lusts, in doing those things at their Command which God hath forbidden.* And *thus* to do, 'tis acknowledged most freely, is *with a Witness* opposite to our *Christian Liberty*, according to that Notion of it, which in this Discourse hath been laid down and defended by us.

But it is, I think, a plain case, that this Place hath been not only by *these* men, but *generally* mistaken; and that Doctor *Hammond* is in the right, in reading the words otherwise than they are translated, *viz.* thus: *Are ye bought with a price?*

price? be not ye the Servants of Men. Τιμῆς ἠγοράσθητε may as well be rendred, *Are ye?* as *Ye are* bought with a price. So that the meaning of these words according to this Reading is *this*, Have you bought out your Liberty, and obtained Manumission (having been formerly Servants to Heathens) sell not your selves again. Return not to that condition of Servitude, but prefer Liberty. The immediately foregoing Verses do greatly favour this Reading, *viz. Ver.* 21, 22. *Art thou called being a Servant? care not for it*, think it not a disparagement to Christianity for a Bondman to be a Christian, *but if thou mayest be made Free, use it rather:* Prefer Freedom, if thou canst lawfully obtain it. *For he that is called in the Lord, being a Servant, is the Lord's Freeman: Likewise also he that is called being Free, is Christ's Servant.* So that the 23. Ver. follows these two very fitly and pertinently, as we now read it, *Are ye bought with a price?* that is, out of your Servile condition, (and it was ordinary in those days, for Christians to buy themselves from their Heathen Masters) *be not ye*, or be not ye *made* [μὴ γίνεσθε] *the Servants of Men.* Or return not any more to your former condition. Now,

First,

First, For that Doctrine which makes it a part of Christian Liberty to be freed from all Laws that are merely Humane; (which the minds of some Professors of Christianity were leavened with, as I might shew, even in the Apostles time, and all theirs must needs have been, who then held themselves disobliged from the Moral Law) I say, as for that Doctine, the Wildness thereof will be sufficiently exposed, by that time we have considered these following Particulars.

First, There is no intimation in Scripture of any such Liberty as this. I cannot think of any Text that so much seemeth to look that way, as *this* we have now spoken to: And *this*, read it how you will, cannot to any sober man, at his second thought upon it, seem so to do. But

Secondly, Nothing is more flatly *contradicted* by the Holy Scriptures than this Doctrine. For, Servants are not only commanded *to be Obedient to them that are their Masters according to the Flesh, with fear and trembling, in singleness of heart, as unto Christ*, without any such limitation as this, *If they command nothing but what God hath required*; But they are expresly Eph. 6. 5.

command-

commanded, *in all things* to *obey their Masters according to the Flesh*, *Col.* 3. 22. That is, all things not Evil in themselves, or not forbidden by any Law of God.

The *All things* must be so limited, because else S. *Paul* would have contradicted two other Apostles, S. *Peter* and S. *John*, who said to their Rulers, upon their Commanding them *not to teach any more in the Name of Jesus, Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye, Acts* 4. 19. This limitation needed not to be *expressed*, because nothing is better known from Scripture, nor from Natural Light neither, than that no Laws of the greatest Kings on Earth are of any force that are contrary to any Law of the King of Kings. According to that saying of *Tertullian*, if I mistake not, *Obediendum est Principibus, sed intra limites disciplinæ. Princes are to be obeyed, but no farther than our Religion will give us leave.*

I see not how he can be better than a down-right Atheist, let him pretend what he will, whosoever patronizeth the Leviathan Doctrine, that *Absolute Subjection, Active no less than Passive, is due to Governours.*

But

But to return to our present Business: S. *Peter* is still more express, 1 *Epist.* 2. 18. saith he there to Servants, *Be subject to your Masters with all fear, not only to the Good and Gentle, but also to the Froward.* Or, though they require Unreasonable things of you, if they be not forbidden by a Higher Power, do you obey them.

But I presume the greatest Zealots for this wild Notion who have *Servants*, are well content that *they* should have no plea from their Christianity to disobey *themselves* in any of their Commands; but are onely concerned to have their Notion of Christian Liberty true in reference to the Laws of the Magistrate. As if a Master of a Family hath more Power over his Servants, than a King hath over his Subjects. Let us see therefore what Doctrine we find concerning Obedience to Kings and the Higher Powers.

S. *Peter* saith, 1 *Epist.* 2. 13. *Submit your selves to every Ordinance of Man for the Lords sake; whether it be to the King as Supreme, or unto Governours, as unto them that are sent by him*, &c.

Again, *Every Soul is* commanded to be *Subject to the Higher Powers*, because *there is no Power but of God, the Powers that be are ordained of God*, Rom. 13. 1, 2, *&c.*

And Ver. 5. 'tis ſaid, *We muſt needs be Subject, and that not onely for Wrath, but alſo for Conſcience ſake.* But there is not the leaſt ſyllable, either in *theſe* or any other places, of ſuch a limitation as might Reconcile theſe Injunctions with this Notion of *Chriſtian Liberty.* And we may be confident, that if, by virtue of that Liberty, Chriſtians were diſobliged from Obedience to their Governours, whenſoever they required things indifferent, (though very unreaſonably enjoyned, yet in their own nature not Evil, and no where forbidden by God to be done) the Apoſtle would have put in this Exception in the laſt mentioned place: The Emperor being a great Tyrant, and rather a Monſter than a Man, that then Reigned.

Thirdly, If Governours can oblige us to nothing, but what Antecedently to their Laws we ought to do, there is no formal Obedience at all due to them. I am *then* no more bound in Conſcience to obey *them*, than *thoſe* who have no power over me, that are inveſted by God with no Authority. For if ſuch ſay to me, *Do not Kill, Do not Steal, Do not commit Adultery*, &c. I ſhall greatly ſin in not hearkening to them. And whereas it will

will be replied, that though such Injunctions of Persons not placed in Power ought to be observed, yet not as *theirs*, but as *Divine* Injunctions, I must needs profess that I do not believe it neither to be at all my Duty to obey such Laws of our Governours under the notion of *theirs*: My obligation to obey all the Laws of God being as strong and indispensable every whit, by virtue of His immediate Authority, as if they were backt and inforced by never so *many*, and never so *severe* Laws of his Vicegerents. Nor can any of *their* Laws make what God Almighty hath obliged me either *to* or *from*, one jot a greater Duty or Sin than it was before; For the Divine Authority hath made whatsoever it hath commanded or prohibited, as great a Duty or Sin, as it is capable of being made, that is, considered in it self.

It is so evident, that we are not obliged to obey a Law of the Land as *such*, which onely requires or forbids what is required or forbidden by an expres Law of God, that the *less* respect any one hath to Humane Laws in *such* things, in doing *Justly*, in being *Temperate* and *Chaste*, in *attending upon the solemn Worship of God*, and the like, supposing he makes

Conſcience of them upon the account of the Divine Laws, the better Man is he, and the more ſincere Chriſtian. And therefore ſuch Laws of Men, as are Enacted againſt what God's Law hath forbidden, or do enjoyn what was before commanded by God, are not made for a *Righteous man* (as the Apoſtle ſpeaks, even of the Law of *Moſes*) but for ſuch Wretches as live under no Senſe of the Divine Sovereignty, and would not have any regard to God's Laws, were they not inforced with *Men*'s, having ſevere penalties annexed to them.

So that, if I am diſobliged by my *Chriſtian Liberty* from Doing or Forbearing any thing in Obedience to Humane Laws, but what I ought to Do or Forbear, though there were no Laws of Men about it, that which I now ſaid is very eaſie to be believed, *viz.* That no Formal Obedience is due to Magiſtrates; and they have no Power to make any New Laws of their own, but onely to take the beſt care that the Old ones, *viz.* the Laws of God, be obſerved.

And if it be ſo, what becomes of all thoſe Texts wherein Obedience to Governours is with ſuch ſtrictneſs required of Chriſtians? This Opinion that Rulers have

have no Power over us in regard of our Christian Liberty in matters of an Indifferent Nature, doth make the Fifth Commandment, and all those Injunctions perfectly insignificant. And the Apostle might well have spared his charge to *Titus*, To put those under his care in mind, *to be subject to Principalities and Powers, to obey Magistrates*, &c. Tit. 3. 1.

This Monstrously wild Notion of *Christian Liberty*, I should not have taken thus much notice of, as *little* as I have said, but that of late days Multitudes by their *behaviour* would make us suspect they are infected with it, who yet will not *professedly* own it. It is come to that sad pass, that preaching Obedience to Authority is become as unacceptable Doctrine as can be to even many great Pretenders to Christianity, although it be done never so prudently and agreeably to the express Doctrine of our Saviour and his Apostles: And the Notion of Obedience for *Conscience-sake* seems almost lost among not a few. Which is one of the great Sins for which we have too good reason to fear, there's a Heavy Scourge near us.

Secondly, As for that Doctrine which limits our diſobligation, by the means of *Chriſtian Liberty*, from the Laws of Men that impoſe indifferent things, to thoſe that onely relate to *Religion* and the *Worſhip of God*: That this is Wild too, though more Sober than the other, will appear by *theſe* Conſiderations.

Firſt, This Notion of Chriſtian Liberty tends to introduce ſad Diſorder and Confuſion into the Churches of Chriſt, and will certainly do it if practiſed upon. I need not go about to prove, that the Order of Eccleſiaſtical as well as Civil Societies conſiſteth principally in the due Regulation of things in their own Nature Indifferent.

S. *Paul* hath enjoyned that in the Church, *All things be done decently, and in order*, 1 *Cor.* 14. 40. But how ſhall they be ſo done, if it be a Violation of our *Chriſtian Liberty* to have any thing impoſed upon us by our Governours for Decencies and Orders ſake? *Particular* Rules being not given us in Scripture about this matter; which to be ſure would have been, were they not left to the Determination of the Governours of each Church, upon ſuppoſition that 'tis

poſſible

possible to give such as would well suit *all* Churches.

Calvin, upon those words of S. *Paul*, 1 *Cor.* 11. 2. *Now I praise you Brethren, that you remember me in all things, and keep the Ordinances as I delivered them to you*, doth thus express his Sense about this matter: Saith he, *We know that every Church is left free to appoint a Form of Polity for it self, because our Lord hath prescribed nothing certain:* And he speaks this you see, not as his *own* sense onely, but as the sense, and that undoubted too, of his other Brethren of the Reformation: Whose judgment, were it needful, we might largely produce to the same purpose. But there is no need of it, those very Persons, who have been most zealous for the contrary opinion being forced to contradict it in their practice; And, for Orders sake, to determine such things in their several Church-Administrations as are left perfectly undetermined in Scripture (of which might be given very many instances) notwithstanding their clamors against the Church of *England* upon this account, as modest as she is in her Impositions.

Secondly, This Notion of *Christian Liberty* is so great an infringment of the

Liberty Chriſt hath left to Eccleſiaſtical Governours, as not to leave them ſo much, as it is certain the Governours of the *Jewiſh* Church was inveſted with, who yet were bound up and determined in a very great number of Particulars.

Over and above the Multitude of Rites and Ceremonies which God himſelf did annex to the Subſtance of his Worſhip, we read of not a few others that were added by Men. We have a large account of ſuch in *Maimonides*, in his Book *De Cultu Divino*, and the *Holy Scriptures* themſelves preſent us with diverſe ſuch, without the leaſt intimation of God's diſlike of them; a Summary of which is to be ſeen in ſeveral late Treatiſes.

I will onely inſtance in ſome few of the chief of them, *viz.* King *Solomon*'s *Hallowing the middle part of the Temple for Sacrifices*, 1 Kings 8.64. *The celebrating of the Paſſover for fourteen days by King* Hezekiahs *order*, although God had commanded no more than half that number, 2 *Chron.* 30. 23. *The Yearly Feaſt of Purim*, Eſther 9. 27. *The ſet Hours of Prayer in the Temple*, Acts 3. 1. *The Feaſt of Dedication*, ordained by the *Jews*, 1 *Maccab.* 4. 29. in commemoration of the new Conſecrating the Altar, after *Antiochus* had

had prophaned it. This Feast, though God did not prescribe it, was Honoured by Christ's own presence at it, *John* 10. 22, 23. *Several Alterations, and particularly that of the Gesture, in Eating the Passover*; The which Christ declared his Approbation of by his Conformity to them, *Matth.* 26. 20.

To these I shall only add those two known Rites of the *Jews* not commanded in the Law, *viz.* That of joyning *Baptism* with Circumcision in admitting Proselytes; and that of the *Post-cœnium*, or *Feast after the Passover*. And these two our Saviour was so far from condemning, upon the score of their being of Humane Institution, that his two Great Sacraments received their rise from them.

The Texts which are chiefly urged, to prove the Unlawfulness of bringing any thing into the Worship of God, but what He hath himself prescribed, are those in the *Old Testament*, wherein God declareth his displeasure against some of the *Israelites*, for doing those things which he *commanded them not:* And one in the *New*, but cited out of the *Old*, where our Saviour reprehendeth the *Pharisees* for *Teaching for Doctrines the Commandments of men.* Those

Thoſe Texts in the *Old Teſtament* are *Lev.* 10. 1. *Deut.* 17. 3. *Jer.* 7. 31. *Chap.* 19. 5. *Chap.* 32. 35. But I wonder that thoſe who produce theſe Texts for ſuch a purpoſe, could not ſee without our ſhewing it to them, that they all ſpeak of ſuch things as God did not onely *not Command*, but had ſtrictly *forbid.*

In *Lev.* 10. 1. The thing which God ſaith *He Commanded them not*, was *Nadab* and *Abihu*'s *offering ſtrange fire before the Lord.* Which was an Act of Diſobedience to a moſt expreſs Law, *Chap.* 6. 12, 13.

That, in *Deut.* 17. 3. *not commanded by God*, was a moſt hainous Sin, and a flat Tranſgreſſion of the *Firſt Commandment*, viz. *Serving other Gods, and Worſhipping of them, the Sun, the Moon and the Hoſt of Heaven.*

That *not Commanded*, *Jer.* 7. 31. was not onely contrary to the Law of God, but a horrible wickedneſs condemned by the *Light of Nature*, viz. *The burning of their Sons and their Daughters in the Fire, in the Valley of Hinnom.*

That which God ſaith, *He Commanded not, neither came it into his Mind*, Jer. 19. 5. was the ſame *Unnatural* wickedneſs, viz. *The burning their Sons with Fire for Burnt-offerings to Baal.* And

And that in *Jer.* 32. 35. was *the causing of their Sons and Daughters to pass through the Fire unto Molech.*

But what doth Gods condemning such Abominable practices as these signifie, towards the proving it unlawful to use or impose certain innocent Rites and Circumstances in Divine worship, which are not expressly and particularly required by God? But may be truly said to be in the *general* required by him, as such are necessary to the decorous management of his Worship, and agreeable to the forementioned Rule, of *Doing all things decently, and in order.*

And whereas the Urgers of these Texts for the foresaid purpose do reply to us, that though they cannot deny but the instances of the things *not Commanded* mentioned in each of them, are things also *Prohibited*, yet they are pertinently insisted upon by them, because it is tacitly *implied* in God's expressing them as things onely *not Commanded*, that things *not Commanded* in His Worship offend him, as well as things *Prohibited.*

To this I briefly Answer, that this is subtil Arguing indeed, except it can be shewed that God doth any where condemn the doing in his Worship what is law-

lawful in its own Nature, and no where forbidden by him, under the notion of a thing *not Commanded.* Which I dare affirm cannot be ſhewed. And I add, that nothing is more abſurd, than to build Doctrines upon Idioms of the Sacred Language; but this is too commonly done by the men we are now dealing with, as I am able to ſhew in too many Inſtances.

And if we ſhould turn the Scales, and argue thus, ſuch and ſuch things are not Forbidden by God, therefore they are Commanded, we ſhould not be guilty of a groſſer abſurdity than they are in inferring from God's not having Commanded them, that he hath therefore Forbidden them.

If it be ſaid (as it is by theſe men) that there is a general Precept, *Deut.* 4.2. that makes it as evident, that things not commanded in Divine Worſhip may not be done, though they ben't forbidden, as if there were *particular* inſtances of that nature condemned, *viz. Ye ſhall not add unto the word which I command you, neither ſhall you diminiſh ought from it, that ye may keep the Commandments of the Lord your God which I command you.*

I Reply, that if they be not mistaken in the sence of these words, they will prove *more* than is intended to be proved, or than they would have true: Namely, that nothing is to be done *out of* as well as *in* the Worship of God, but what is expresly and particularly Commanded. But *Episcopius* (who may be listened to in this matter because no *Episcopalian*) hath shewed that these words, *Ye shall not add unto the word which I command you, neither shall you diminish ought from it*, are no *new* Precept; but onely signifie, *Ye shall not transgress the Commandments of God, by doing any thing* contrary *to them, which is to* Add; or by omitting any thing *Required by them, which is to* Diminish. *Instit. Theol. Lib 3. cap. 8. p. 97.*

And as to that Text in the *New Testament*, Matth. 15. 9. *But in vain do they Worship me, teaching for Doctrines, the Commandments of men.* It is manifest, that *that* which is condemned in the *Pharisees* here is the setting up of their own Constitutions in stead or in the *place* of God's, and those too *contrary* to God's Commandments. This is evident from the Context. Our Saviour saith *Vers.* 3. *Why do you transgress the Commandments*

of

of God by your Traditions? That is, saith *Irenæus* upon these words, *They did not onely frustrate the Law of God by prevarication, mixing Wine with Water; but they also set their Law in opposition, or contradiction to the Law of God*, &c. And that so they did appears by what follows, *Vers.* 4, 5, 6. *For God commanded, saying, Honour thy Father and Mother*, &c. *But ye say, Whosoever shall say to his Father or his Mother, it is a gift by whatsoever thou mightest be profited by me; And Honour not his Father or Mother, he shall be free. Thus have ye made the Commandment of God of none effect* by your *Tradition*. And then next follows a Citation out of *Esay* 29. 13. according to the Septuagint, whereof these words are part, *viz. Ye Hypocrites, well did* Esaias *propheste of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips: But their heart is far from me. But in vain do they worship me, teaching for Doctrines the Commandments of men.*

We will also consider these words as they are recited by S. *Mark*, Chap. 7. 7. with the Verse following. *Howbeit in vain*

" *Non solùm autem per prævaricationem frustrati sunt Legem Dei, miscentes Vinum Aquâ; sed & suam Legem è contrario statuerunt, quæ usque adhuc Pharisaica vocatur.* Adverſ. Hæres. Lib. 4. Cap. 25. p. 342.

vain do they Worship me, teaching for Doctrines the Commandments of men. For laying aside the Commandment of God, ye hold the Tradition of men, as the washing of Pots and Cups, &c. That is, according to Doctor *Hammond*'s Paraphrase upon the place, *You are those Hypocrites that profess great strictness in performances towards God, and practise in some external things more than God commands you, and impose these on others as the commands of God, when they are only Humane Ordinances. As for the inward purity of the heart and actions, to which all God's Laws of washings did refer, you take no care of them, transgress against this substantial part of Religion in the foulest manner, and spend all your time in these External superfluities, washing of Pots*, &c. *The Ordinances of your Rabbins onely.*

But what are the Hypocritical and wicked doings here condemned, to Governours determining of External Circumstances of Administration in the Worship of God, which are not onely innocent in themselves, but also not set up in the *place* of, or justling out, any thing commanded by God, nor yet imposed *as* the commands of God. But who can have the Forehead to fasten such high

high Preſumptions as theſe upon *our* Church? But I proceed,

Thirdly, As this Notion of *Chriſtian Liberty* is an infringment of the Liberty which is left to *Governours*, ſo is it alſo greatly injurious to the *Peoples* Liberty. For it is a very highly to be prized inſtance of the Peoples Liberty, that they may without giving God an offence conform to ſuch Laws as oblige them onely to *indifferent* things. And it will be an intolerable ſtraitning and confining of our Liberty, it will be a very grievous Bondage to us, to be always obnoxious to the Penalties which are the Sanctions of *ſuch* Laws, and to other manifold inconveniences that follow upon diſobeying them.

Chriſtian Liberty, according to *this* Notion, is ſo far from being worthy of our Saviour's purchaſing, that 'tis infinitely more deſirable to be without it, in regard of the extremely miſchievous conſequences which follow upon quarrelling with Authority about harmleſs matters, which have not the leaſt ill influence upon our Souls; whereby not onely thoſe who refuſe Obedience are expoſed in their own Perſons and Families to great Evils, both Temporal and Spiritual,

tual, but also the whole Community, the Church and State too, by *their* means. This we all know, at this day, by very sad experience.

This, I say, is such a Liberty as is the occasion of lamentable Mischiefs both publick and private, but I am wholly to seek what Good can possibly accrue thereby; and therefore we may safely warrant it, to be no Liberty of our Blessed Saviour's procurement, but the contrary.

If we were well instructed in the Nature of the Gospel Dispensation, we should be very certain that whatsoever doth no way tend to the Depraving of our Souls, and the bringing us into Bondage to Sin (which we have proved to be the onely Opposite to our Grand *Christian Liberty*) cannot be unlawful to us Christians; because not prejudicial to the Ultimate Design of the Gospel, which is the making us Free from the Dominion of Sin. To which Design we have shewed all the Precepts of our Saviour, the Promises and Threatnings (and I may add Doctrines too) are subservient. And on the contrary, we may be as sure, that whatsoever is apt to hinder the promoting of this Design must needs be Un-

lawful under the Goſpel: As all that are not blind, or do not ſhut their Eyes, may eaſily ſee this ſame pretended Chriſtian Liberty moſt ſadly doth.

And there is nothing more apparent, than that Obedience to Authority, in all things not forbidden by the Divine Laws, doth mightily conduce to the promoting of Peace, Love, Humility, Self-denial, and the like great Chriſtian Virtues: But Diſobedience in ſuch matters doth as much occaſion the gratifying of thoſe Deviliſh Luſts, Pride, Uncharitableneſs, Contention, Wrath, Sedition, *&c.*

Fourthly, Thoſe that pretend it to be ſuch a Violation of *Chriſtian Liberty* to be obliged by Mens Laws to things indifferent, if they will be true to *themſelves* and their own Principles, muſt not onely refuſe Obedience to the *Injunctions* of ſuch things, but to the *Prohibitions* alſo of ſuch things: As they muſt *not do* ſuch as are commanded to be *done*, ſo they muſt *do* ſuch as are commanded to be *forborn*. For it is as great an Infringment of our Liberty to have indifferent things *Forbidden* us, as to have them *Impoſed* upon us; 'Tis a no leſs intrenchment upon it, to be tied up from what we may antecedently

cedently to the Magistrates Authority *do*, as to be commanded what we may *omit*.

So that if the things which the Dissenters now Refuse to *do* because Commanded, should hereafter be Forbidden by Authority, they would be obliged, in order to the Maintenance of their *Christian Liberty*, to be every whit as zealous *for* them as now they are *against* them: Nor were they so honest as they should have been, but false to this their Principle, and shamefully betrayed their Liberty, in so patiently Submitting, when time was, to the severe Prohibition of the same things, though it was by an Usurped Power too.

What a strange Liberty is this, which, in its natural consequences, tends to make people so Humoursom, Crossgrain'd, and Opposite to Government! Surely it can't be *Christian*, but the most *Unchristian* Liberty.

If this Free Dealing should offend any, I shall be sorry for it, but must withal take leave to tell the offended, that it is an Evidence of exceeding great Weakness, not to say *worse*, to be Angry with those who endeavour in the Spirit of Meekness, to convince us of our Dange-

rous Miſtakes. But ſuch is the Fate of Conſcientious oppoſing Popular and Prevailing Errors, that it ſeldom meeteth with better ſucceſs, than kindling the Paſſions, and ſharpening the Tongues (and *Pens* too) of thoſe, who are moſt obliged to be thankful for it: *But Wiſdom is juſtified of her Children.*

But however it be taken, it was never more ſeaſonable, nor ever ſcarcely *ſo* Neceſſary, to do our utmoſt towards the rectifying of Peoples Apprehenſions about matters of this nature; when our Contentions and Animoſities about *little* things moſtly, (things very little in *themſelves*) and ſo great a Defection from our Church, merely upon the account of ſuch things as are no where condemned by the Law of God, nor are oppoſed by any expreſs or plain Text, but by exceedingly laboured and far fetch'd Conſequences, have given our Adverſaries ſuch Advantage againſt us, and do them far greater ſervice, than all their open Attempts, or ſecret wicked Plots and Conſpiracies, through the infinite Goodneſs of God to us, have hitherto done. God Almighty grant that *that* ſaying be not to be applied to *us* ere long, which was uſed of our Predeceſſors the *Britains*, when

when their inteſtine Quarrels had occaſioned their being Vanquiſh'd by the *Romans, viz. Dum ſinguli pugnant, Univerſi vincuntur. While they ſeverally contend and quarrel with one another, they are all overcome by a Common Enemy.*

I muſt confeſs, when I conſider what Excellent Treatiſes have of late been publiſhed, fraught with Unanſwerable and the moſt convincing and affecting Arguments, to perſwade our Brethren of the Separation to eaſe us in a great meaſure of our Fears of Popery or Confuſion, by Returning to the Communion of that Church wherein moſt of them were Baptized; and when withal I obſerve what little Succeſs thoſe Treatiſes have had, I have as faint hopes as can be that ſo ſmall an endeavour as *this* ſhould do *any* Service. But however, it is ſome ſatisfaction to my Mind to expreſs my Good Will.

But we are told by *ſome*, that we may thank the *Church of England* if ever the Pope be again our Maſter, and particularly *that* Principle of Hers we have been now defending, *viz.* that *Impoſing of Indifferent things in the Worſhip of God is no Violation of Chriſtian Liberty:* And that this Principle will open a door to Popiſh

Conformity, if we ſhould be once more ſo unhappy as to be brought into Subjection to the *Roman* Yoke.

To theſe I Reply, in the *Firſt* place, That 'tis unconceiveable how any thing but Malice or the thickeſt Ignorance can charge the *Church of England* with ſerving the Intereſt of the Popiſh Religion: For is any thing more Notorious, than that almoſt *all* the oppoſition that hath either *heretofore* or of *late* been made againſt Popery hath been by the Biſhops and the other Clergy of this Church? To ſay nothing of what the Separating Party have done (though not upon that Deſign) to *promote* Popery, which would be as *large* as *unpleaſant* a Theme to inſiſt on; what have they done in defence of the Reformed Religion *againſt* Popery? Have they all of them put together done the half quarter part of that Service in this kind, that *One* Excellent Dean of our Church hath done? Truly I much doubt it. And I think I may adventure to ſay, that all the *Reformed Churches* together can hardly ſhew of their *own* ſo many Learned and Judicious Treatiſes againſt the Body and the ſeveral Parts of Popery, as *our* ſingle Church can ſhew of Hers.

Again,

Again, Is any thing better known than that the Priests and Jesuits, and Popish Faction do at this time spit all their Venome and bend all their Force against the *Church of England*, and indeed always have done? This sheweth that *they* are well aware, though so many among our selves will not acknowledge it, but would have the World think the directly contrary, that *our* Church is the most Formidable of all their Adversaries.

In short, Who needs Arguments to convince him, that the *Church of England* is at present our *onely* Bulwark against Popery? As, ever since the Reformation, she hath been acknowledged by our Brethren beyond Sea, to be the *strongest* and most impregnable upon several accounts.

But *Secondly*, as to *this* Principle of our Church, that *Imposing of Indifferent things in the Worship of God is no Violation of Christian Liberty*, it is a most weak and ignorant surmise, that *it* should in the least befriend Popery. Those little understand what Popery means that think *thus*: For,

Firſt, There is nothing more plainly demonſtrable than that many of thoſe things which are impoſed by the *Roman* Church are far from being Indifferent in their own nature, but the groſſeſt Corruptions, as contrary to the Doctrine and Practice of the firſt Ages of the Church; and, which is far more, as contrary to the Laws of God and our Saviour Chriſt, as is Darkneſs to Light. I have given a Catalogue in the *Deſign of Chriſtianity* of the chief of theſe, with Remarks upon them, and thither I refer the Reader that needs ſatisfaction. *Chap. 17.*

Secondly, Other of Her Impoſitions, which are Indifferent in themſelves, are made to change their Nature by the Notion under which they are enjoyned by her. *That* Church enjoyns no Indifferent things *as* ſuch (as *ours* doth all ſhe impoſeth, as appears by her 34*th* Article) but as made neceſſary by Divine Authority; She pretending to the Infallible Guidance of the Holy Ghoſt in all Her Decrees and Conſtitutions: And therefore expects your Receiving them, as you do the Holy Scriptures, with a Divine Faith, and the ſelf-ſame awful Regard and Reverence.

I might add too, that ſeveral of her Rites

Rites and Ceremonies are imposed under a most Superstitious notion, either as Sacraments conveying Grace, or as having some special Virtue in them, to atone the Divine Majesty, or to scare away the Devil, *&c.*

Thirdly, It is *my* opinion too, that though their Ceremonies were never so innocent in *themselves*, yet the Multitude of them doth make them in the lump to cease to be Indifferent. My reason is, because it is unconceiveable to *me*, but that so great a Number must needs so employ the Mind in the Worship of God, as that it is not possible to be intent thereupon, and consequently must frustrate (at least in a great measure) the Design of Worship.

But this is no Reason to a *Papist*, who cannot be thoroughly *so*, and acknowledge the necessity of exercising the Mind in Divine Worship: For his Holy Mother hath taught him this mad and impious Doctrine, That the Sacraments confer Grace, *ex opere operato, from the work* Done, and so are differenced from those of the Old Testament, *they* conferring Grace, *ex opere operantis, from the work of the* Doer; as also that a mere general Attention in saying their Prayers and

number-

numbering them over, is as much as is neceſſary. And if we can believe that we need not *mind* our Prayers, we have no reaſon to blame thoſe of *them*, who do not deſire to *underſtand* them; Nor yet their *Church* for enjoyning the ſaying them in a Language which the Generality of Her Children are ignorant of; as if She deſigned in ſo doing to put an Affront upon S. *Paul*, who hath taught us in the moſt expreſs terms the quite contrary Doctrine, in the 14 Chapter of the Firſt to the *Corinthians*.

To conclude this Chapter: Our Notion of *Chriſtian Liberty* is ſo very far from befriending Popery, that 'tis not poſſible it ſhould have a greater Enemy; in that it ſo highly conduceth to the advancing of the true Spirit and Power of Religion, and to the perfect ridding our Minds of thoſe two as Great Friends to Popery, as Peſts to Religion, and even Humane Society, *viz.* **Superſtition** and **Fanaticiſm.**

I mean by theſe two a Baſe Unworthy Apprehenſion of the Deity, and a Blind, Irrational, Heady Zeal.

If it be ſaid after all, that ſuppoſing the

the two Notions of *Christian Liberty*, which we have now declared our Sense of, be never so false, yet we are notwithstanding too confined in *Our* Notion; in that Christian Liberty doth not onely consist in Freedom from the Dominion of Sin, and the other sad Consequents of it, but also in our Freedom as to all things of an Indifferent nature, *to* or *from* which we are not determined as by any *Divine*, so neither by any *Humane* Law: If this, I say, be objected, our Answer in one word is *this*. This is not *Christian*, but this is *Natural* Liberty. That of S. *Paul* having been in All Ages, and in reference to all sorts of People, as Great a Truth, as it hath been since our Saviours time and in reference to *Christians*, viz. *Where no Law is there is no Transgression.*

CHAP.

CHAP. XIV.

An Anſwer to this Queſtion, Whether the Preſcribing of Forms of Prayer, for the Publick Worſhip of God, be not an Encroachment upon Chriſtian Liberty? Wherein it is ſhewed, that this is not a Stifling of the Spirit, or Reſtraining the exerciſe of his Gift. And what in Prayer is not, *as alſo what* is *the Gift of the Spirit. Whereby is occaſioned an Anſwer to another Queſtion,* viz. *Whether an Ability for* Preaching *be properly a Gift of the* Spirit.

WHat hath been laſt diſcourſed gives me occaſion to Enquire, Whether the Impoſing of a Liturgy, or Forms of Prayer for the Publick Worſhip of God, be not an Encroachment upon *Chriſtian Liberty*? I anſwer it is, if that Principle taken up by very many among us be a true one, *viz.* That this is a Stifling of the Spirit, and a Reſtraining of the Exerciſe of one of his Gifts. If this be ſo, I ſay, it can be no better than a very great invaſion of Chriſtian Liberty,

Liberty, and a far *greater* than the mere obliging men to things Indifferent. For, as S. *Paul* saith, 1 *Cor.* 12. 7. *The Manifestation of the Spirit is given to every man to profit withal*; and therefore for Christians to be limited in doing good by a Gift of the Spirit, must needs be a robbing them of that Liberty, which Christ in sending Him design'd to give them.

By the way, it shall be no part of my Reply to say, that onely the *Ministers* are here concerned, not at all the *People*: For although a Conceived Prayer of the Minister be of the nature of a prescribed Form to those that joyn with him, as to the confining their Spirits, yet the *People* must needs be sufferers by means of their Ministers being stinted in the exercise of a Gift of the Spirit, since it was designed for *their* profit; and therefore upon this account, and moreover in regard of the Countenance they will thereby give to Authority in such a kind of Sacrilegious Usurpation of power over Ministers, it cannot be justifiable in them to Attend willingly upon such Forms.

But in order to the undeceiving of those, who are so tenacious of this conceit, that a prescribed Liturgy is a hinderance to the Free Exercise of a Gift of the

the Spirit, I muſt freely profeſs, that I know of no Gifts of the Spirit which we have warrant from Scripture to believe are continued to the Church at this day, beſides thoſe which S. *Paul* calls the *Fruits* of the Spirit, *Gal.* 5.22. Where he ſaith, *The fruit of the Spirit is Love, Joy, Peace, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, Temperance.* Theſe and the like Chriſtian Graces, are Gifts which the Spirit ſtill beſtows, and therefore called Graces. They are ſupernatural Gifts as no man by his mere Natural power can obtain them, but only by the Spirit's bleſſing of our Endeavours; and to the ſincere uſe of the Goſpel-means the Spirit is always ready to give his bleſſing. And the reaſon why in theſe latter Ages, theſe bleſſed Gifts are beſtowed upon no *more* Profeſſors of Chriſtianity than they are, is becauſe the generality of ſuch are miſerably wanting to themſelves, and to the Holy Spirit, in refuſing to do *their* part, and to cooperate with Him: Becauſe they will not attend to the evidence the Spirit hath given to the Truth of the Goſpel, and therefore have too weak and ineffectual a belief thereof: Becauſe they will not conſider the Doctrine of the Goſpel; they will not

not weigh well, and lay to heart its Precepts, with the infinitely powerful motives wherewith they are inforced. Becauſe they will not liſten to the Spirits good motions and ſuggeſtions, whereby he works in men to *Will*, and begets in them good Reſolutions, but do truly *quench the Spirit* (though that phraſe is uſed in reference to his miraculous Gifts) and *reſiſt the Holy Ghoſt*; and becauſe they will not make a believing Application to Him for his powerful Aſſiſtance. I ſay it is upon *theſe*, and ſuch like accounts, that the forementioned Gifts of the Spirit are ſo *rare*, and that the generality of thoſe who are honoured with the Title of Chriſtians are ſo deſtitute of them as we ſee they are. Nay, multitudes are ſo befooled by the enemy of their Souls, as to expect that the Spirit ſhould do *all* in them, without their doing *any* thing; that He ſhould make them Temperate, Righteous, Charitable, Meek, Humble and Submiſſive to God's Will, Heavenly-minded, and the like, without their due attendance upon thoſe Ordinances of the *Word*, *Sacrament* and *Prayer*, and ſerious Conſideration and Watchfulneſs over themſelves, wherein alone we have ground to expect the powerful

erful working of the Divine Grace in our Souls.

But, I ſay, though theſe Gifts are obſervable in ſo very *few* comparatively, (the account whereof I have briefly touched upon, and ſhewed that 'tis mens own fault that they are not very common) yet we have no warrant from Scripture that I know of, to call thoſe which are much more common, though they are by many ſo reputed, Gifts of the Spirit; notwithſtanding the Prophecies and Promiſes of ſo plentiful a pouring of Him out in the times of the Goſpel.

There were indeed *common* as well as more *ſpecial* Gifts of the Spirit in the Firſt Ages; For the miraculous ones of ſpeaking all manner of Tongues, Propheſying, Healing all ſorts of Diſeaſes, Caſting out Devils, *&c.* which were the great Witneſſes to the truth of Chriſtianity, were very common. They were not only conferred upon the Apoſtles, but the private Believers: *Theſe ſigns*, ſaid our Saviour, *ſhall follow them that believe in my name*, &c. *Mark* 16. 17. And not onely on thoſe Believers who were *ſincere* Chriſtians, but thoſe alſo whoſe Lives were not at all anſwerable to their Chriſtian profeſſion, as appears by thoſe words of our Saviour, *Mat.* 7. 22. And

And several of these miraculous Gifts, we have full assurance from Antiquity, did continue in the Church, though in nothing so plentiful a measure, particularly those of Healing, Propheſying and Casting out Devils, till about the beginning of the Fourth Century, when Providence blessed her with a Christian Emperor, and she came to be protected by his Sword and Laws; and consequently stood not in such need of those Gifts for the keeping her in Heart, and the upholding her Credit and Reputation in the World.

Vid. Just. Mart. Dial. cum Trypho. p. 247. Tertul. ad Scap. p. 69. Rig. Orig. cont. Cels. lib. 1. p. 34.

But as these have ceased for many Ages, so the above-said Fruits of the Spirit are the onely Endowments now remaining, which may in a more peculiar manner be ascribed to *Him*; that is, they are the onely *Supernatural* Endowments.

As to that therefore which is commonly called the *Gift of Prayer*, we have these things to say,

First, That we have not the least reason to believe, that the expressions of the very best mens Prayers are now dictated by the Holy Ghost, or that they pray by the Inspiration of the Spirit, as to *Words* or *Matter*. I know not that any sober men do pretend to such a Gift as

this in Prayer, and too many of thoſe that do pretend to it do manifeſtly declare by the management of their Gift, that either they juggle and are groſs Cheats, or are ſadly deluded.

What ſlovenly, what ridiculous, what bold and impudent expreſſions are ordinarily heard from them? And what a deal of nauſeating ſtuff, that hath brought a vile ſcandal upon Religion, and furniſhed Atheiſtical and Prophane people with matter of deriſion? Even ſuch ſtuff as that it is no better than a Blaſpheming the Holy Ghoſt to father it upon *Him*. But I delight not to inſiſt upon this Argument.

It is objected, that S. *Paul* ſaith, *Rom.* 8. 26. *We know not what we ſhould pray for as we ought, but the Spirit it ſelf maketh Interceſſion for us with groanings which cannot be uttered.*

I anſwer, that this Text makes not at all for the purpoſe of thoſe who in this ſence pretend to an ability of praying by the Spirit. For, as for the Apoſtle's ſaying, that *We know not what to pray for as we ought*, it is to be limited to Temporal things, and *wholly* to them: For we *do* know that all thoſe things which are neceſſary to our Eternal Felicity, *viz.* all ſpiritual

spiritual Blessings, are to be prayed for. And we do or *may* know what all those are without inspiration. But we do *not* know whether worldly Prosperity or Affliction may be best for us, or what *measure* of temporal good things, or what *particulars* of such good things; and therefore in reference to *these* things, we are not to pray Absolutely but Conditionally, and with a Willingness to be denied if God sees it not good to grant them to us. And the following words shew, that it is not therefore to be concluded, that the *Spirit* will put it into Good peoples hearts, *what* temporal things they should pray for, for they tell us that He will back their Petitions in Heaven by interceding for them, with unutterable Groanings; not that He will put words into *their* mouths, or suggest matter of Prayer to them. I dare not say, the Spirit *never* does thus, I should be then too bold; but we have no ground to expect or hope He should, at least, in *ordinary* cases. In short, whosoever pretends that his Prayers are dictated by the Holy Ghost, must have the very *same* opinion of them that he hath of the Divinely inspired Writings.

Secondly, I ſay conſequently, That an ability of uttering our Minds to Almighty God in great variety of words and phraſes, is as much a *Natural* Gift, or a Gift acquired in an *ordinary* way, that is, by ſtudy and frequent practiſing and exerciſing, as any Art or Ability whatſoever.

Very bad men have been often known to have a notable Faculty this way; and ſo miſerably weak and ſilly are abundance of people as to admire thoſe for excellent Chriſtians in whom they perceive it, though they know them guilty of very great immoralities, and they have nothing to commend them but this Faculty. But there is no man, if he will ſet himſelf to it, and he be *made* for it, that is, prepared with a ſufficient meaſure of Boldneſs and Confidence, with a glib Tongue and a warm Head, but may be excellent at it.

Therefore, I ſay, how ſhamefully ignorant and childiſh are the Vulgar ſort (I fear the much *greater* part) that this dexterity at pouring forth words to the King of Heaven without fear or wit, with a mighty voice, great earneſtneſs, and abundance of action, ſhall gain to a man a greater repute with them for a pre-

cious

tious Christian, than all the above-mentioned real fruits of the Spirit put together? Although any Hypocrite that is qualified as we now said, may with the greatest ease attain to it.

Such a brave man as *this* shall lead multitudes by the Nose, work his base designs upon them, and infuse what Principles he listeth into them. Such Babies are the common People too generally in the affairs of Religion, and their Spiritual concerns. But, *Si populus vult decipi, decipiatur*, If Folk will be thus cheated and made a prey of, who can help it?

It may grieve us at the Hearts to think, what work the *Popish* Priests and Jesuits may hereafter make (as we know that in Disguises they have already made sad work) among these silly Sheep: No men in the World having a rarer knack at Extemporary performances, and at Feigning and Raising of Passions than many of *them* have. But,

Thirdly, The true Spirit of Prayer consisteth in a deep sense of the Incomprehensible Majesty of the great God, of the infinite distance that is between Him and us, of our unspeakable Obligations to Him, and necessary dependance upon Him: In an affecting sense of our own

Wretchedness and Sinfulness, which makes us altogether unworthy to appear in His presence, or to receive the least Favour at His hands: In a sense of His infinite Goodness, Wisdom and Power, and an undoubted Belief that whatsoever is really needful for us, He knoweth so to be, and is both Able and Willing to confer it upon us, when we ask it as we ought in the Name of *Jesus*. Add hereunto entire Resignation of our Wills to the Will of God, to have Granted or Denied to us, as shall seem most agreeable to His infinite Wisdom, the Good things of this present Life; and hungering and thirsting desires after Righteousness, after those Divine Dispositions and Qualifications which are necessary to our being made meet for the Kingdom of Heaven.

In such things as *these* doth consist the Soul and Spirit of Prayer: These are the Absolutely necessary and Essential ingredients thereof. But,

Fourthly, As for *Words*, they are but a circumstantial part of Prayer, and no farther necessary than as they tend to the more quickening our Affections, exciting our Desires, inlivening our Sense of the forementioned Objects, and keeping our Minds fixed and intent; And in publick

lick Prayer, or Prayer with others, they are necessary to enable others to joyn with us.

But the Omniscient God understands the sense of our Souls, the temper of our Spirits, and the desires of our Hearts, though no *words* be used for the expressing of them; And always measures our Prayers by *those*, not at all by *these*. I say *not at all* by *Words*, because if they flow from an honest Heart, and a good disposition of Mind, they cannot be so faulty as to make a Prayer unacceptable.

And therefore it is the same thing to *God* whether a good Sense and good Desires be from time to time expressed by the *same*, or by *variety* of Words and Phrases: And he who is affected as he ought to be in the use of a Form, who hath such Desires and such a Sense as he ought to have (as thousands of good Christians have) hath as much the true Spirit of Prayer, and as much *of* it too, as he can have who hath the most notable Faculty at varying his Expressions. And he who hath this Faculty but wants *that* Sense and those good Dispositions, is notwithstanding utterly destitute of the Spirit of Prayer.

But it is incomparably moſt fit, that there ſhould be a Liturgy, or Forms preſcribed for the publick Worſhip of God, for Prayer and Praiſing of God in the *Church*, and for the celebration of the Holy Sacraments, with the other Offices; becauſe the publick Worſhip of God ought always to be performed with the greateſt Gravity and Solemnity poſſible. But ſuch a performance of Divine Worſhip can never be ſecured, where Miniſters are wholly left to their own Liberty, and permitted to put up all the Confeſſions, Petitions and Thankſgivings of the Congregation, and to perform all the Offices, in their own Arbitrary and Extemporary Expreſſions.

For though ſome Miniſters who take this Liberty may pray excellently well when their heads are clear, and they are in a good Temper, yet I doubt there are very few who have always that Preſence of Mind, that Compoſedneſs of Thoughts, and Conſtancy of Temper as not to be forced *ſometimes* to uſe many Tautologies and indecent expreſſions. But however the Church is never like to be provided with ſuch Miniſters as ſhall be able, for the moſt part of them, to keep themſelves from great confuſion in their

their conceived Prayers, from bald and absurd phrases, and from Nauseating their Auditory with repetitions of the same things, fulsom sayings, or lamentable misapplications of Texts of Scripture; through over-much modesty or other infelicities of Temper in *some*, and in *others* through ignorance, or weakness of Natural parts, either slowness of Invention or want of Judgment.

And besides, there is *this* necessity of having a Liturgy, that without one there is no rational way of perswading strangers to hold Communion with us: Except we can shew them something which is acknowledged by common Agreement for a Form and Method of Divine Worship, we cannot satisfie them what publick Service we perform to God, it will *then* be so various, that is, as not alike in all *places*, so neither at all *times* in the *same* places.

But to complete my Answer to the Question in hand.

Fifthly, The affecting us with a profound Sense of the Majesty and Glorious perfections of the God we pray to, and of our own Vileness and Unworthiness; And a Submissive frame of Mind to the Divine Will; Ardent Breathings after more

more of the Divine Image and Likeness; And a lively Faith in the Power, Wisdom and Goodness of God, which are, as I said, the Substantial and Essential parts of Prayer; all *these* we heartily and thankfully acknowledge to be the Gifts of the Spirit. We own them to be so otherwise than all other good things which are every of them expressions of the Divine Bounty, and consequently Gifts of the Spirit as He is one of the Persons of the Blessed Trinity: But we profess to owe them to the more *special* operations and influences of the Holy Ghost; And for the working and encrease of these, all good Christians do daily crave the Spirits assistance.

Now I need not say, that to endeavour to put a restraint upon the exercise of such Gifts as these is a most wicked invasion and violation of our *Christian Liberty*, according to our *own* Notion of it.

But what we have discoursed concerning Prayer, gives me occasion to add something of *Preaching* too, and to shew also how far an ability for *that* performance is to be ascribed to the Holy Spirit, or called one of his *Gifts*. And consequently

equently we may from hence be satisfied, whether a Preacher of the Gospel is intitled to such a Liberty in reference to Preaching as may not be limited by Authority, or upon no accounts taken wholly from him, without putting an affront upon the Holy Spirit.

First, It is out of doubt, that no man now hath the Gift of Preaching in *the demonstration of the Spirit and of Power*, in the sence that S. *Paul* and his fellow-Apostles had it. For by the *demonstration of the Spirit and of Power* is meant those extraordinary Gifts of Speaking with Tongues, Prophecy and Miracles accompanying their Preaching, whereby they demonstrated the truth of the Doctrine preached by them. And so *Origen* understands it, in his Book against *Celsus*. 1 *Cor.* 2. 4. *Contra Celf. lib.* 1. *p.* 4. *Edit. Spenceri.*

Secondly, There is not the least ground to believe that any man hath now the Gift of Preaching by Inspiration, or from the immediate Revelation of the Spirit. Nor do any seriously pretend to it, but wild Enthusiasts, Brain-sick, Melancholy and Hot-headed people, who take their own Fancies and Whims, and the products of an ungoverned imagination for Inspirations. I say none but those who plainly

plainly discover themselves to be *such* do *seriously* pretend to this Gift, because there have been and still are a company of Knaves in the World (as is manifest by their actings) who, for the carrying on their corrupt and naughty designs, pretend to that which they are conscious to themselves they have nothing of.

But sober and honest Preachers of the Gospel do profess to deliver nothing to their people, but what they conceive to be long ago revealed; But what they acknowledge they have with study and pains gathered from the Holy Scriptures, either immediately, or by plain consequence; wherein are contained all things necessary to be believed and practised by us in order to Salvation; and which, without any Additions, *are able to make us wise to Salvation* (as S. *Paul* assures us) and are a complete Rule of Faith and Practice. And that Preacher who shall offer to require his Auditors assent to any thing not delivered, either in express terms or by plain consequence, in the Writings of the Old or New Testament, doth impudently impose upon their belief, except he be able to work real Miracles for the convincing of them. He takes more upon him, than either the Apostles,

Apostles, or our Saviour *himself*, who did still appeal to the works, the *Supernatural* works he did, to attest the truth of the Doctrine he delivered.

I would such impudent impostors were onely to be found among the *Romanists* (who are *all* so, and the most impudent that ever appeared upon the stage of the World) but alas, they are too too common also among professed haters of Popery.

Thirdly, And as to the *sence* of the more difficult places of Scripture, no sober Preacher pretends to come to the knowledge thereof by the immediate illumination of the Spirit, but such a one acknowledgeth he doth it in the *general* by the exercise of his Reason: And *particularly* by considering the proper signification of Words and Phrases in the Original Languages; by comparing Scripture with Scripture; by searching into the Ancient Customs, which give great light to a great number of Texts, and without the knowledge of which they are not to be understood; by enquiring after the judgment of those who lived neerest to the Times of the Apostles, *&c.* And after all, they submit their Expositions of such Texts to the judgments of their

their Hearers, I mean *ſuch* of them as are capable of judging. As for *others*, *Oportet diſcentes credere*, *It becomes Learners to give credit to their Teachers.* And *Credendum eſt peritis in ſuâ Arte.* But,

Fourthly, We do piouſly, and by the Authority of Scripture believe, that the Spirit is ready to aſſiſt us in our Reaſonings and Enquiries, and whatſoever particular good means we uſe for the underſtanding of Scripture, when He is humbly and devoutly ſought to by us; and when without the leaſt prejudice, partiality, ill deſign, or ſiniſter reſpect, but for the beſt of Ends, and from the pure love of Truth, we make Enquiry. Thus even *Private* Chriſtians are aſſiſted in the ſearches and enquiries which they are able to make: For God hath promiſed that *The Meek he will guide in judgment, and the Meek he will teach his way.*

Fifthly, In compoſing alſo of profitable Diſcourſes, as we implore, ſo we have the Divine Aſſiſtance, but we ſee no ground to believe that we have it in any other *manner*, than in other good works of what nature ſoever.

But as for the ready Faculty of Diſcourſing from a Pulpit, and popular ſpeaking to a Congregation, we have no reaſon

reason to believe it a Gift of the Spirit, any more than the *Lawyers* strange readiness in pleading at the Bar. And a volubility of speech upon any subject whatsoever, heat of Fancy, and nimbleness of Wit and Invention, are as much to be attributed to the Holy Spirit as such a Faculty.

And hence we may gather, that a Preacher of the Gospel can plead no such Liberty as is wholly exempted from Restraints by Authority. But one that is known to have never so good a Talent at Preaching may be forbidden the exercise of it, till he hath submitted to a lawful Ordination, such as was in use in the Churches of Christ for Fifteen hundred years together. And when Ordained, he may lawfully have bounds set him as to the *places* where he shall exercise his Ministry in publick, and as to the *times* when. And he may be forbidden to meddle with such Arguments as are above the reach of his Peoples Understandings, or are not like to conduce to their Edification, and much more to broach dangerous Doctrines, that is, such as are so in the judgment of his Governours. And for his Disobedience, and other Misdemeanours, he is as liable to

to be ſuſpended or totally deprived of his Miniſterial Office, as are any *other* Officers.

I do but *touch* upon and give light glances at theſe things, becauſe my preſent ſubject will not give me leave to diſcourſe largely upon them, which would be too great a digreſſion from its proper buſineſs.

CHAP.

CHAP. XV.

A Third False Notion of Christian Liberty, viz. that which makes Liberty of Conscience *a Branch of it. Two things premised,* 1. *That Conscience is not so sacred a thing as to be uncapable of being obliged by Humane Laws.* 2. *That no man can properly be deprived of the true Liberty of his Conscience by any Power on Earth. That what is contended for, is more properly Liberty of* Practice *than of* Conscience. *The Author's Opinion in reference to this Liberty delivered in Ten Propositions. That whatsoever Liberty of this nature may be insisted on as our Right, it is not* Christian *Liberty but* Natural *Liberty.*

THirdly and Lastly, I proceed to that Notion of *Christian Liberty*, which makes *Liberty of Conscience* a Branch of it.

But before I deliver my Opinion about this weighty point, which hath occasioned as great Feuds and sharp Contests as

any whatsoever, I shall premise two things:

First, That Conscience is not so Sacred a thing as to be uncapable of being Obliged by Humane Laws.

Secondly, That no man can properly be deprived of the true Liberty of his Conscience by any Power on Earth.

First, That Conscience is not so Sacred a thing, as to be uncapable of being Obliged by Humane Laws. This is sufficiently clear from what is discoursed in the Thirteenth Chapter.

But it is said by many that God is the onely Lord of Conscience, and therefore it is the highest presumption for Men to go about to bind it by *their* Laws. It is the sole Prerogative of the Deity to *search the Heart, and try the Reins* of the Children of men; Conscience is too inward and secret a thing to fall under Mans cognizance, and therefore what have any of our Fellow-Creatures to do to give Laws to our Consciences?

Jer. 17. 10.

In Answer hereunto, We have already seen what S. *Paul*'s sense is about this matter, that *he* saith, *We must needs be Subject, or Obedient, and that not only for wrath, but also for Conscience sake.* So that the

Rom. 13. 5.

the Apostle was far from thinking, that the obligation of Humane Authority is founded in mere *Prudence*, not at all in *Conscience*.

But no man in his Wits will say, that the Laws of *Men* do oblige Conscience as the Laws of *God* do. *Those* cannot do it *immediately* as *these* do, but onely by virtue of the Divine Authority. S. *Paul* saith, *Rom.* 13. 1. *Let every* Soul *be subject to the Higher Powers:* I think I shall not be over-critical in saying, that is every *Conscience*, for what follows proves the obligation of *Conscience* to subjection, and is an Answer to the foresaid Objection against it, *viz. For there is no Power but of God, the Powers that be are ordained of God, whosoever therefore Resisteth the Power Resisteth the Ordinance of God*, &c. So that all we assert is *this*, that we are bound to obey our lawful Governours for God's sake, who hath invested them with the Authority they have over us, and commanded us to obey those Laws of theirs which are not contradictory to any of *His*. Nor do we say that Humane Authority can make more Duties or Sins than God hath made, or to speak properly and strictly, can make any thing to be a Duty or Sin; for it can only Com-

mand or Forbid, and what it Commands, if lawful, the *Divine Authority* makes it a Duty, and what it Forbids, if not a Duty, the Divine Authority makes it a Sin. Or to speak in the words of the Learned Bishop *Taylor*: *Humane Authority doth not make the action of disobedience to be a Sin. It makes that the not compliance of the Subject is* Disobedience; *but it is the Authority of God which makes Disobedience to be a* Sin. And what immediately follows deserves also to be transcribed in this place, *viz. And though no Humane Power can give or take Grace away, yet we may remember, that we our selves throw away God's Grace, or abuse it or neglect it, when we will not make use of it to the purposes of Humility, Charity and Obedience, all which are concerned in our Subordination to the Laws.*

Doctor Dubitantium, Book 3 chap. 1. p. 21. Edit. 1.

There is also *this* difference between the Obligations of Divine and Humane Laws, *viz.* The Divine Laws bind our *Thoughts* and the Sense of our Minds, they bind us not onely to obey them, but to think them also Wise and Good Laws. But so do not Humane Laws, they oblige onely to Obedience, but not to the thinking them such as *ought*, or are *fit*, to be imposed. A man may think a Humane

mane Law imprudent or unreasonable, and be guilty of no Transgression, if notwithstanding he complies with it; I mean, provided he keeps his thoughts to himself, or does not make them publick.

The forementioned Worthy Prelate layeth down no fewer than Ten or Eleven differences of Divine and Humane Laws in their obligation, in his *Ductor Dubitantium*: Whether they will all hold or no, or may not be reduced to a smaller number, I will not take upon me to say; but thither I refer the Reader. *Book 3. chap. 1. p. 23.*

And thus much may serve to be spoken to the First thing premised, *viz.* That Conscience is not so Sacred a thing as to be uncapable of being bound by Humane Laws.

Secondly, I premise also, that no man can be deprived properly of the true Liberty of his Conscience by any Power on Earth, I mean without his own consent; no Mortal nor any Creature is able to invade it.

This will appear by considering what that is, which is called Conscience.

Conscience is *The Mind of a man considered as possessed with certain practical principles,*

ciples, and comparing his own actions with those principles, doth, according as he finds them agreeing or disagreeing with them, judge of himself; either absolve or condemn himself.

So that there are three Offices of Conscience: The first is, That of assenting to and embracing certain practical principles as Laws for the governing a man's self. The second is, That of comparing ones self, or actions, with those Rules or Principles. The third, That of passing judgment of ones self accordingly.

Now that is properly *Liberty of Conscience*, and that onely, which relates to the execution of these three Offices. But the Acts of Conscience in executing these Offices being all Internal, and within a mans Soul, how can its Liberty in exerting those Acts be infringed by any Humane Power? What Earthly Power can make me *Assent* to or believe what it pleaseth? Can so give Laws to my Conscience, as to necessitate me to receive them for such, and to think them good Laws, and safe to steer my Actions by? Again, how can any such Power deprive me of my Liberty to compare my Actions with such Rules as I think I am obliged to be governed by? And, having reflect-

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ed upon my self and actions, and made this comparison, how can any such Power abridge me of Liberty to *Absolve* my self, if I find my actions agreeing with those Rules, or to *Condemn* my self, if I find the contrary? Can make me *Condemn* when I ought to *Acquit* my self, or *Acquit* when I see reason to *Condemn* my self?

So that the Liberty which is with so much heat contended for by *some*, and inveighed against by *others*, under the name of Liberty of *Conscience*, is truly and properly Liberty of *Practice*, not of *Conscience*. And the great thing in contest is, Whether a Liberty of doing what a man's Conscience tells him he ought to do, and of forbearing what it tells him he ought to forbear, be an inviolable Right, and not to be invaded by Humane Authority?

This being the true state of the Question, I shall endeavour an Answer thereunto in these following Propositions.

Prop. 1. That there are two Extremes about this matter to be carefully avoided.

First, That of Asserting an unlimited Liberty of practising according to a mans Conscience.

Secondly, That of over-great severity in Restraining this Liberty.

First, As to the Extreme of Asserting an unlimited Liberty of practising according to a man's Conscience: This will appear to be an Extreme indeed, and a very wild and mad one, if we consider that there is scarcely any thing so extravagant or wicked, but the Consciences of some or other may urge them to it. Nay, it is certain that men have pretended Conscience for some of the most impious and most villanous actions in the World. So the Papists have done among our selves we all know; And another sort of People too, whose principles, though very bad, were better than theirs. And it is not possible for us to know that their pretences of Conscience were *mere* pretences. Nor is it hard for us to perswade our selves, that through the just judgment of God for past provocations, the Spirit of delusion may be permitted to have such power over some mens Consciences, as that *they shall call evil good and good evil, put darkness for light and light for darkness, and bitter for sweet and sweet for bitter*; for we find a Woe pronounced against such as do so, *Esay* 5. 20. which there would not have been, if there were no such

such men, nor could be. And it is said of some, 2 *Thess.* 2. 10, 11, 12. that, *Because they received not the love of the truth that they might be saved, God shall send them* (or *permit* to be sent them) *strong delusions* (ἐνέργειαν πλάνης, *strength of delusion*) *that they should believe a lie: That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.*

Our Saviour foretold his Disciples, *John* 16. 2. that *The time cometh that whosoever killeth you will think that he doth God service.* That is, the time is coming, when men shall kill you out of Conscience. As no doubt the Papists have done many thousands of good Christians: And it is well known that their principles are such, as that they cannot be true to them, and not think themselves bound in Conscience to Stab and Poison, Burn and Massacre all without exception whom they call Hereticks, whensoever an opportunity is put into their hands.

S. *Paul*, as cruel a persecutor of Christians as he was before his Conversion, did then think not onely that he did what was *lawful*, but that he did his *duty* too. For, saith he, *Acts* 26. 9. *I verily thought with my self* (or I was verily perswaded in my

my Conscience) *that I ought to do many things contrary the Name of* Jesus *of Nazareth.* Among which things he reckoneth in the two following verses, *Shutting up many of the Saints in Prison, and giving his voice against them to be put to death, and compelling them to Blaspheme.*

No man is able to imagine what dismal Effects Superstition and Enthusiasm may have upon the Mind and Conscience.

So that this will be easily granted me by men of any Sobriety, that *that* which they call *Liberty of Conscience* must be limited by Governours, if they will have any concern for the Honour of God, the Welfare of Religion, the Safety of the Community, and the Preservation of Government; it being impossible that there should be any such thing as Government, if all shall be exempt from Punishment who shall plead Conscience for their Disobedience; nay, though they should be known to plead it never so *truly.*

Now it being so evident that Conscience may and *must* be restrained in its Liberty, we clearly gain one point by it, and that no small one, *viz.* That *Liberty of Conscience* is *not to* be necessarily allowed under the notion of Liberty of *Conscience:*

ence: For this Liberty as *such* is not an inviolable Right, if it be not to be claimed in all cases without exception. *A quatenus ad omne valet consequentia.*

Secondly, As to that which we call the *other* Extreme of *over-great Severity* in Restraining this Liberty, no man surely will question but that there may be an erring on *this* hand also. But how to steer betwixt *Scylla* and *Charybdis*, these two extremes, is, I think, one of the greatest difficulties: And requires a conjunction of the greatest Prudence with as great Goodness. But as to what measures in the *general* are to be taken, we will adventure modestly to suggest our Thoughts in the Propositions that follow.

Prop. 2. No such Liberty of Conscience (for so for fashions-sake wee'l call it) is by any means to be allowed, as is apparently injurious to the Community, and such a Liberty as can have no ill publick influence in the Church or State, both may and ought to be granted. The welfare of the Community with respect to both its Civil and Spiritual Interests is the business and design of Government, and the welfare of *particular* persons, as they are parts of the Community. Therefore

fore not to grant to particular perſons as much Liberty of what nature ſoever, as is conſiſtent with the general Good or Well-being of the Whole, is to hold the Reins too ſtrait, and to be over-ſevere and Arbitrary. But it muſt be left to the judgment of our Governours, what meaſure and proportion of Liberty may be ſafely vouchſafed, with reſpect to the Intereſt of the Community, both becauſe *they* are to be preſumed the fitteſt Judges of this affair, and becauſe it is wholly inconſiſtent with Government for every private perſon to be his own Judge. But (as I need not add) Governours are obliged as they will anſwer it to *their* Judge, not to be haſty in making a judgment, but to do it with the greateſt warineſs and deliberation, becauſe their being mitaken in this point may happen to be of very evil and miſchievous conſequence.

Prop. 3. It is a very plain caſe that men ought to have the Liberty of enjoying their Opinions to themſelves, without their being extorted by penalties from them. This follows from the foregoing propoſition, and if *that* be true *this* can't be falſe. For if ſuch a Liberty ought to be granted as hath no ill Aſpect upon the

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Community, then no Body should be compelled to discover his Opinions, because whilest they are kept within a mans own Breast, they can do no hurt to other Folk, and if they discover themselves by *Overt-Acts* (as the Lawyers speak) there is no need of using violent means for the Extorting of them. Which is the cruel practice of the *Roman* Church, and our own Nation knew it by sad experience in the Reign of Queen *Mary*. How many excellently good Christians were then Sentenced to the Stake for their mere Refusing to Subscribe to their as wicked as false Doctrine of the *Sacrifice of the Altar?*

Prop. 4. To make Sanguinary Laws against mere Dissenting from the publick Establishment, that is, when Dissenting from it is not accompanied with a Factious, Schismatical and Seditious opposition to it, is without controversie Antichristian Tyranny. Of all the indefensible practices of the now mentioned Church, there is none that makes the Title of Antichrist more due to her, than her prosecuting with Fire and Faggot, and all manner of Cruelties, men who are guilty of no other crime but that of renoun-

renouncing Communion with her in her groſs Corruptions.

But ſuppoſe her Terms of Communion were as *agreeable* as they are *contrary* to the Word of God, yet would her putting men to death for their bare not ſubmitting to thoſe terms, ſpeak her to be utterly deſtitute of the true Chriſtian Spirit: And to deſerve that Reprehenſion which her mild and gentle Maſter gave to his Diſciples for deſiring him to call for Fire from Heaven to deſtroy the *Samaritans* for refuſing to receive him, *viz. Ye know not what manner of Spirit ye are of; for the Son of man came not to deſtroy mens lives, but to ſave them.* And if our Saviour was ſo offended with thoſe Diſciples for making that motion, though He knew 'twas not made deliberately, but in a ſudden fit of paſſion, and that kindled too by the quick reſentment they had of an high affront that was put upon his Sacred perſon, how highly muſt it needs provoke him to ſee Chriſtians deſtroying their Brethren in *cool* bloud, and that not for ſo hainous a crime as Renouncing his Religion, but for not being Chriſtians of their Mode and Form: Which poſſibly conſidering all their circumſtances (particularly their Educati-

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on, the prejudices of which it is the most difficult thing in the world one of them to overcome, their Parts, Complexions, &c.) may be more their misfortune than their fault.

Besides Sanguinary Penalties, or the using of extreme Rigour of any kind to compel men to come over to our way of Religion, are the most *improper* means to effect that end; that of *Lactantius* being as great a Truth in all Ages as it was in *his* and the two *foregoing*, when the Church was subject to the *Heathen* Persecutors, *viz.* *Religion is a thing to which no man can be forced, the Will is perswaded by Words not by Blows.* And the Arguments used by the most Ancient Fathers against persecuting people for mere dissenting in matters of Religion are as strong against the persecuting practices of *Rome* Christian, as they were against those of *Rome* Pagan.

Religio cogi non potest; verbis potius quàm verberibus res agenda est, ut sit voluntas, lib. 5. cap. 20.

And this means hath proved always as unsuccessful as it is improper, the best success it hath ever had hath been to make *some* Hypocrites, and the *rest* more averse and obstinate than they were before. That way of Religion they before *disliked*, they now *hate*, and *oppression making even wise men mad* (as King *Solo-*

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mon observeth) multitudes from modest Dissenters in their own defence turn Factious and Seditious, and down-right opposers. And nothing hath been more ordinarily observed, than that Persecution doth mightily *encrease* instead of diminishing the number of Dissenters. As it is grown into a Maxim, *Sanguis Martyrum est semen Ecclesiæ, The blood of Martyrs is the seed of the Church*, so nothing makes any party so considerable, nor any thing gains them so many Proselytes, as their bearing Death or Torment or any cruel usage *like* Martyrs; which we need not be informed the very worst of men have frequently done.

Thanks be to God the Church of *England* is as far departed from that of *Rome* in this point of mercilesS Severity, as in the rest of her Abominations. Which hath made me stand amazed at the Tragical out-cries of one or two of late against our Church, as if the Inquisition it self could hardly match her in her savage cruelty towards sober Dissenters. Such Libellers as these have as little *Wit* as *Christianity* or Common Honesty; for can they more expose their Reputation than by publishing to the World such things as *every* body can confute from his own

own knowledge. These people cannot but believe in their Consciences, that modest Dissenters (nor *immodest* neither as themselves know by experience) cannot hope to have fairer quarter in any part of the Christian world, where there is any Establishment, than they have in *this* Church. Nay, that there is hardly any *one* Party of the Dissenters that would be half so favourable to the rest, should they get into Power, as our Constitution is to *all* of them. The principal of our divided Parties 'tis well known have been tried in *England*, *Scotland* and *New-England*, and how exemplary they have been for their Moderation towards men of a different perswasion is too well understood to be quickly forgotten. But old sores shall not bleed afresh by *my* rubbing them, as great provocation as is given by some at the most unseasonable time imaginable.

Prop. 5. But, notwithstanding what we have now Asserted, there is a necessity of making it more mens *interest* to comply with the publick Establishment, than *not* to comply with it: Which cannot be done, so long as those who are conformable thereunto, and those which dissent

from it, are both put into the ſelf-ſame circumſtances. It is as good, nay *better*, to have no legal Eſtabliſhment at all, than not to back it with motives of Temporal Intereſt, to diſſwade from Diſobedience to it; it is ſo, ſo long as this ſort of intereſt hath ſo great a power over the generality of men, nay of profeſſors of Religion too, as we ſee it hath; and ſo few comparatively are governed by pure Reaſon and Conſcience, as great pretences as there are to both. Penalties of one nature or other are neceſſary Sanctions of Laws, and were it not for the annexing of *them*, Laws would be ſo far from being generally *obeyed*, that they would be generally deſpiſed and contemned. Nay, the perverſe natures of men do ſo incline them *niti in vetitum*, to do what's prohibited, through their exceſſive fondneſs for Liberty, that I am perſwaded the way to have this or that done by the far greater part, would be for Authority to forbid it without a Penalty.

And as for that Objection, that Civil penalties make men Hypocrites; how is it poſſible that thoſe who make it ſhould not at the ſame time ſee, that it is as much levelled at *all* Laws, as at thoſe which relate to matters of Religion? Then

Then men ought not to be prohibited Murther, Adultery or Theft under Civil penalties, becauſe they will be apt to make them Hypocrites; as 'tis certain thoſe are no better, who abſtain from thoſe crimes from the mere fear of the laſh of the Law. But it is better for the Publick that men ſhould be Hypocrites in their Obedience, than that they ſhould live in Diſobedience, and ſomewhat better for *themſelves* too. And no man will be made a Hypocrite by penalties, but ſuch a one as would diſobey and be an open ſinner were it not for *them*.

I add, that this Objection is alſo levelled at leaving it to every bodies Liberty to comply or not comply with the legal Eſtabliſhment. What a Temptation would this be to thoſe to plead ſcruples of Conſcience againſt ſome condition of Communion, who are only ſwayed by ſome motive of Intereſt (to get better trading, to pleaſe their Wives or the like) to leave the Church, and joyn themſelves to ſeparate Congregations.

Prop. 6. We muſt diſtinguiſh between a Liberty of ſerving God according to our Conſciences, and a Liberty of making others to be of our perſwaſion.

See the Learned Dean of Canterburies *judicious Diſcourſe on* Joſh. 24. 15.

There is a wide difference between theſe two. It is inconſiſtent with Government for this latter Liberty to be Allowed. Nothing can come of Authorities giving licence to Diſſenters to make Proſelytes to their ſeveral Parties, but downright Confuſion. I appeal to *themſelves*, whether if any of *them* now ſate at the Helm, and were in the chair of Government, they could endure to have their Authority publickly confronted; they know they could not, and much leſs give Liberty, that is Encouragement, to thoſe to confront it who have a mind to it. But what is it to put an affront upon Authority, if publick Endeavours to withdraw People from Obedience be not ſo?

It is the greateſt immodeſty to deſire of Governours ſuch a Liberty as *this*, and ſuppoſeth them either not to underſtand or to have no concern for their own intereſt as Governours. And thoſe that diſſent from the legal Eſtabliſhment ought to think themſelves moſt kindly dealt with, and to be very thankful, may they enjoy upon tolerable terms their own way of Religion, without free licence to do all they can to encreaſe their Party. How happy would our good Anceſtors in the Reign

Reign of Queen *Mary* have thought themselves, had Her Majesty vouchsafed them such a Liberty as that! They would hardly have thought they could pay too dear for't.

It may be objected, what if a man be immediately commissionated by the King of Kings, as the Apostles were, publickly to withdraw men from Obedience to those Laws which require of them unlawful things, and withal he prove his Commission by working of Miracles, is not Authority obliged to give Liberty so to do in that case? Surely it is. I answer, surely it is *not*, but 'tis obliged to do that which is much *better* than giving this Liberty, and which will prevent all need of it, namely, to Repeal those Laws as soon as ever it appears they are displeasing to God; and so to make the doing contrary to them no Disobedience. But if this be not done, the Commissionated person ought not to expect that Authority should *give* him this Liberty, but he ought to *take* it, and to be confident that God will stand by him in so doing.

Prop. 7. Those Laws that enjoyn or forbid things in their own nature Indifferent,

rent, ought not to be inforced with as severe Penalties, as those which are made for or against those things which are good or evil in themselves, which are commanded or prohibited by the Divine Laws. Or the Transgressors of the *Majora jura*, the Laws of Heaven should be more severely punisht, than the Transgressors of mere Humane Laws. 'Tis certain that the former sort of offenders do deserve worse than the latter do. *Their* crimes are of an higher nature and more intolerable, and therefore it is highly fit that they should be greater sufferers than the *other* offenders, for the more effectual scaring of others from following their Example, or doing like them.

All offences against the State are not alike punished, neither should all those which are against the Church. No good man will question, but that 'tis a greater Sin to be a Separatist than a mere Dissenter in some things; and also not to worship God at all than to worship him in an illegal way. To make no Conscience of Receiving the Lord's Supper, than to scruple the Gesture he is obliged to receive it in. Or, that Profaneness is more hateful than unaffected Scrupulosity or Super-

Superstition. And therefore I think the self-same or equal Penalties should not belong to both.

Common Equity requires this; and according to this Rule our Judge hath foretold us *He* will at the last day proceed with the Disobedient.

And by this means will no pretence be left to those, who take all occasions to censure their Governours, for the reproaching of them, as laying too great weight upon things little in themselves, as placing Religion in them, and equalizing their own Traditions with (and much less preferring them, *Pharisee* like, before) the Commandments of God; and as having less Zeal for Gods Glory than for keeping up the Reputation of their own Authority.

And for the *same* as well as an *higher* reason it is necessary, that as great care at *least* should be taken to bring the open immediate Transgressors of God's Laws to condign punishment, as those who only are Transgressors of mere Humane Laws.

But there is one thing more that I would not have forgotten, that the dreadful Censure of Excommunication ought not to be past upon any but the greatest

offenders; among which (that I may not be miſtaken) I account (as the Primitive Church did) all *Schiſmaticks* as well as *Prophane* perſons. To make the ſmaller offenders liable to it, be it done upon what pretence it will, is the readieſt way to make it contemptible. And nothing is more contrary to the practice of the Apoſtles or the firſt Ages than ſo to do.

Prop. 8. Moſt favour may be reaſonably expected by ſuch Diſſenters as give the greateſt reaſon to judge that they are *really* Conſcientious in their Diſſenting. If any Liberty be left by Law to the Magiſtrate to ſhew favour in pitiable circumſtances, whatſoever it is, ſuch Diſſenters ought to have the benefit of it. And thoſe may be preſumed to be Conſcientious in *reality* as well as *pretence*, who

Firſt, Are obſerved to make Conſcience of the great and indiſputable duties of Religion. And

Secondly, Who comply with the Eſtabliſhment as far as they *can*, for ought that appeareth to the contrary. Theſe we are bound in charity to believe are ſincerely Conſcientious in ſtopping where they do. This propoſition needs no proving;

ving; and this other is as clear, *viz.* Those who give greatest evidence of their being Conscientious have most right to favour.

But although it be not an indisputable case, that *he* makes no Conscience in some smaller things who makes none in certain great ones; or that *he* who goes not as far as he declares he *can*, is a mere pretender to Conscience in what he saith he *cannot* do, yet there is no injury done him if his Governours have a strong suspicion of him, and he fare the *worse* upon that account. He must then thank *himself* for it, and not blame *them.*

Prop. 9. Those have least reason to ask or look for Liberty of Conscience or any thing of Indulgence, who are for no bodies having it besides themselves, and give great reason to presume by their behaviour in their present circumstances, that were *they* in Authority they would give *none* to those from whom they now expect it.

Such are all those who are not contented to Disobey the present Laws, nor to draw others to their Party as much as in them lies, but cannot forbear Railing at, and passing the severest and most uncharі-

charitable Cenſures, in their Common diſcourſe, and in the Pulpit and Preſs too, upon their *Spiritual* Governours eſpecially, and thoſe who are Conformable to the Conſtitution. 'Tis not at all to be queſtioned but ſuch People would Perſecute otherwiſe than with their Tongues or Pens, if ever they ſhould be furniſht with more dangerous Weapons. He who ſhews his teeth at me, I have reaſon to ſuſpect would make them meet, were he able to bite; in ſo doing he ſhews his good will and what he would gladly be at, had he an opportunity. I wiſh the Papiſts were the onely people I could now reflect upon.

Such too are all our peremptory Dogmatizers in Diſputable points of Religion, who cannot bear to be contradicted, though never ſo modeſtly, as if they had gotten the Popes chair from him, and *their* judgments were the ſtandard of Orthodoxy. From whoſe Sentiments you may not depart ſcarcely one hairs breadth, but you immediately fall under ſuſpicion of Hereſie, or ſome dangerous error.

I ſhould be very loth theſe Stiff and Supercilious men ſhould ever live to be my Maſters; if they ſhould, I doubt not but

but I ſhould ſoon feel that they have Cruelty anſwerable to their Pride, as much as ſome of them now cry out for *Liberty of Conſcience.*

The men I have now in my thoughts are not onely (as I ſaid of the *other*) the *Roman* Gentlemen, but certain profeſſed Proteſtants (as like Papiſts as they look) and thoſe of more than one Mode and Form.

Such again are thoſe, who, as impatient as themſelves are of all Reſtraints, are very angry that the Conformable Clergy are no more reſtrained, that is, in *Doctrinals.* Who would have the Thirty Nine Articles more than Nine and Forty, and are not a little grieved that ſeveral Points are ſo expreſſed, as to admit of a latitude of Interpretation. Who can believe but that theſe men would be far more ſevere Reſtrainers of Liberty, than thoſe whom they ſo complain of? I ſay far *more* ſevere, for there is no Conſiderative Ingenuous and Free-minded man but had rather have twenty harmleſs Rites impoſed on his Practice, than two diſputable and uncertain Doctrines upon his Belief.

And ſuch *laſtly* are thoſe Parties, who, whenſoever they have had opportunity,

tunity, have been Rigidly ſevere to Diſſenters from themſelves. What ſecurity can we poſſibly have, that thoſe who for the time paſt have been Perſecutors, whenever they had Power in their hands, will never be ſo for the time to come, if they ſhould have Power? Eſpecially if they ſtill retain thoſe principles which naturally tend to make men Cruel.

Here if I expatiated I would have onely to do with the *Popiſh* Faction, and ſpare others, who though they have been too guilty in this reſpect, yet not comparably to *them*. What is better known throughout the Chriſtian World, than the Horrible Tyranny of the *Romiſh* Church, than her moſt Barbarous and Savage Cruelties towards thoſe who would not *Worſhip that Beaſt and his Image, and would not receive the mark of his Name?* What an Ocean of Bloud hath this Ravenous Beaſt ſhed *of the Saints and of the Prophets of God?* The Hiſtory of Pagan *Rome*'s cruelties towards the Chriſtians in the ten Famous Perſecutions is far out-done by that of *Rome* Chriſtian (I had rather ſay *Rome* Antichriſtian) towards poor Proteſtants. Gueſs we what a prodigiouſly vaſt number have fallen as Sacrifices to her Deviliſh Fury by two or three Inſtances. It

It is computed that in the Massacre in *Paris*, and other parts of *France*, were Butchered about an Hundred thousand. That of the *Albigenses* and *Waldenses* were Murthered no fewer than a Thousand thousand. That within the space of Forty years from the Founding of the Blessed Order of the *Jesuits*, were Murthered about Nine hundred thousand. That the Holy Inquisition in the space of Thirty years destroyed with an infinite number of cruelties an Hundred and Fifty thousand. That in the *Low Countries* Duke *Alva*, that Bloudy Bigot of *Rome*, caused to be executed about Six thousand. And what great numbers did suffer here in *England* purely upon the score of Religion in the Reigns of King *Henry* the Eighth and Queen *Mary*? And what work the Priests and Jesuits and other of the Sons of *Rome* had ere this time been employed in again among us, if their late Horrid Conspiracy had taken effect, we very well know.

Those know no more of the Principles or Spirit of Popery than a sucking Infant, who can give the least credit to their most solemn promises of a Toleration of, or Indulgence towards Protestants, although they should back them with never so ma-

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ny Sacred Oaths upon the Holy Bible, and pawn their Souls upon their fulfilling them with never ſo tremendous and direful Execrations.

And yet theſe men are ſo void of all ſhame, that ever ſince the Reformation they have turned every ſtone to obtain a Toleration of their Religion among us: And that notwithſtanding the plaineſt Demonſtrations which from time to time they have given us, that they ſeek it for no other End, but that by the means of it they may do that by Fraud againſt our Religion and all that's dear to us, which (thanks be to God) they are not ſtrong enough to do by force, nor by any other methods of Fraud neither.

Though they could never yet obtain a legal Toleration, yet they have not wanted for indulgence and kind uſage, but this hath been ſo far from melting them into good nature, that they have ſtill taken Advantage from thence to lay Deſigns for our Ruine. At that very time (and for ſome time before) when their Gunpowder Conſpiracy, not to be thought of without the greateſt Horror, was projected and almoſt effected by them, did King *James* treat them with not onely extraordinary Clemency, but

alſo

alſo Friendſhip and Bounty. At the Trial of the Traitors, his Majeſtie's Attorny General obſerved, that *that Treaſon was hatched at a time, when the King uſed the greateſt Lenity towards the Papiſts, whom he honoured with Advancement and Favour as well as others, and by the ſpace of a whole Year and four Months took no Penalties by Statute of them.* And this likewiſe the King himſelf remembred them of, the more to convince them of their prodigious Ingratitude.

And to paſs by their Conſpiring the Death of King *Charles* the Firſt of moſt Happy Memory, and afterwards effecting it by the hands of the Fanaticks (whoſe inſtruments they were, not onely in the not to be parallel'd Murder of that excellently pious Prince, all circumſtances of it conſidered, but alſo in the long Civil War preceding it, as Doctor *Peter Du-Moulin* hath diſcovered in his Anſwer to *Philanax Anglicus*) I ſay to paſs by all that, to which nothing could provoke them except the moſt Gentle, Gracious and Kind uſage, 'tis known to every body, that nothing neither except the *like* uſage could provoke them to this *laſt* moſt Inhumane and Helliſh Conſpiracy.

And

And yet, notwithſtanding they have always been to us like the *Philiſtines* to the *Iſraelites*, ſharp *Thorns in our Sides, and Pricks in our Eyes*, are they ſtill ſo impudent as to inſiſt upon it as their Right to have Liberty of Conſcience; and hope with the Aſſiſtance of their old tried Tools at laſt to obtain it. And 'tis matter of Grief and Aſtoniſhment to us, that theſe will not yet ſee, though it be as viſible as the Light, that if with *their* help they *do* obtain it, the beſt Recompence they ſhall receive for their good ſervice will be the Inſlaving of *themſelves*, and the Ruine of their Religion.

I thought not of ſo far enlarging upon this Propoſition, but conſidering into what a large Field I was entered, I found it ſomewhat difficult to break off ſo ſoon.

Prop. 10. In the laſt place, Governours ought not to impoſe any thing but for weighty Reaſons; but what upon the matureſt deliberation they judge to be neceſſary, or (upon one account or other) very highly Expedient. To make little and inſignificant things the matter of Laws is the readieſt courſe to beget in the People a ſleighting of Authority, and to leſſen the Veneration that

that is due to Laws; And alſo gives ill-minded perſons a great advantage, and puts plauſible objections into their mouths againſt the Government.

But, having taken leave to ſay what becomes Governours, I am obliged to add, that private Perſons are no competent judges of the Neceſſity or Expediency of Laws. And that it very ill becomes them to be forward to Cenſure thoſe as needleſs, the reaſon of which is unknown to *them*. 'Tis an Argument of great immodeſty and pride to think, that we who ſtand upon the lower ground can ſee as far as thoſe who are ſo much above us: And a very little Prudence and Humility will ſerve to convince us, that thoſe much better underſtand the Methods of Government than we do, and what is fit to be impoſed, whoſe whole Buſineſs and Employment it is to Govern.

We have certain Rules whereby to judge of the *Lawfulneſs* of things impoſed, but we may be eaſily miſtaken when we undertake to determine of the *Fitneſs* of them.

Thus having with ſubmiſſion to my Superiors offered my Opinion about this weighty Argument in the foregoing Propoſiti-

poſitions, I hope I ſhan't be cenſured as immodeſt if I alſo add, that I do not ſee but Governours might avoid the two Extremes in reference to *Liberty of Conſcience*, as it is called, by having a conſtant regard to ſuch like Rules. And that the *Governed*, on the other hand, by doing the like, might underſtand without much difficulty, within what bounds they ought to confine themſelves, in Craving of their Governours or Expecting from them this kind of Liberty.

But I think it ſeaſonable to ſuggeſt this one thing more to *theſe*, that they would ſo behave themſelves, that thoſe who have Power to grant it as far as is fitting, might not be tempted to think it a thing onely adapted to the ſerving of *Intereſt*, and by that means be the more inclined to a *total* Refuſing of any ſuch Liberty. I mean, that there be no Occaſion given to what is ſo Commonly, not without ground, ſaid, *viz.* When 'tis mens Temporal Intereſt to plead for Liberty of Conſcience, then they are Zealous for it, but the Tables are no ſooner turned, but who like them againſt it. Were we as honeſt as we ſhould be, we ſhould be more fixed and conſtant, and not ſo vary in our Principles as our *Circumſtances*

cumstances vary. We should not in *one* Circumstance build what before we destroyed, and in *another* destroy what we before built: And so declare amidst all our Stir and Noise about *Liberty of Conscience*, that we have either none at all, or but very little Conscience.

But in the Conclusion of all, I must not forget *that* which hath occasioned all this Discourse about Liberty of Conscience, *viz.* that whatever that Liberty of this kind is which we have a Right to, it is not a Branch of *Christian* but of mere *Natural* Liberty. There is no Text of Scripture that mentioneth *this* as a Liberty of our Saviour's Purchasing, and therefore no Christian may claim it *as* a Christian. 'Tis due to men of *all* Religions, who may be supposed to make Conscience of what they do, and not only to the Professors of the *Christian* Religion. And 'twas always and in all places as much mens Right, as it hath been since our Saviour's Appearance in the World, and *is* in those Parts of it where his Gospel is received.

CHAP. XVI.

The Third Inference from our Notion of Chriſtian Liberty, viz. *That* Popery *is the greateſt Enemy in the World thereunto. Where it is ſhewed, Firſt, That the Church of* Rome *Robs thoſe who are ſubject to her of that* Natural *Liberty which neceſſarily belongs to them as they are* Men, viz. *That which conſiſts in the free uſe of their Underſtandings in matters of Religion. That She will not permit men to Examine either her Doctrines or Practices by the Holy Scriptures; nor yet to receive the Holy Scriptures themſelves otherwiſe than upon her Authority. The Wickedneſs of this expoſed in two Particulars. The alledging of Scripture for it, ſhewed to be the groſſeſt Abſurdity. Their great Text* 1 Tim. 3. 15. *ſpoken to. Her Tyranny over mens Minds further ſhewed.*

HAving now ſpoken to all the Falſe Notions of *Chriſtian Liberty* that I know of, and diſcovered the intolerable Miſchie-

Mischievousness of them as well as Falsity; I proceed to another Inference from our Notion thereof, namely;

Thirdly, That *Popery* is a Religion (if I honour it not too much in calling it so) that is the greatest Enemy in the whole World to *Christian Liberty*. Should all the wicked Wits in the World meet together to Consult and Complot how to Banish out of it *this* Liberty, they could not devise more effectual means for the doing of it than those which are pitch'd upon by the Church of *Rome*. And here we will shew,

First, That She Robs those who Subject themselves to her, of that *Natural* Liberty which necessarily belongs to them as they are *Men*, or Reasonable Creatures. And much more,

Secondly, That She Robs them of that Liberty, which it was the Design of our Saviour's Coming into the World, and of all he *did* and *suffered* here to instate us in.

First, That She Robs those, who Subject themselves to her, of that *Natural* Liberty, which necessarily belongs to them as *Men*, or Reasonable Creatures. There is no Liberty so Essential to Humane Nature, or so much its Inviolable Right, as

that which conſiſts in the free uſe of our Underſtandings: But a *Papiſt* is miſerably tied up and inſlaved here; and that in thoſe matters wherein it is of Infinitely the greateſt Importance and Concernment to him, that his Mind ſhould be free, namely in matters of *Religion*; which have ſuch a neceſſary influence into the Welfare of our Souls and our Eternal Happineſs.

But, notwithſtanding that Injunction of S. *Paul*, 1 *Theſ.* 5. 21. *Prove all things, hold faſt that which is good.* And that of S. *John*, 1 Epiſt. 4. 1. *Beloved believe not every Spirit, but try the Spirits whether they be of God*, &c. This Church denieth to her Children all judgment of Diſcretion in Points of Religion; at leaſt except in this one Point, the choice of the Church for their Guide, which having Choſen, they muſt follow her blind-fold all their lives after. They muſt be *Implicit* Believers, and *Implicit* Chuſers, *She* will chuſe and believe for them: All *their* judgment and Faith muſt be reſolved into *hers*; as being, if you will believe her, *Infallible*, and Uncapable of being either deceived *her ſelf*, or of deceiving *others*.

And therefore, to take our Saviour's advice, to *Search the Scriptures*, except for the

the forementioned one thing, (nay, for *that* too, as we shall see anon) is to put an Affront upon Her Authority; and the *Bereans*, who were so highly commended for so doing, were guilty of great Sauciness and high Presumption.

And She takes the most successful course that can be thought of, that you shall not *Search the Scriptures*, by locking them up as She does, and making the Bible so scarce a Book to be light upon, where she hath Power enough to do it; and in those places where her Power is Clipt, by using a many wicked Artifices to keep the Vulgar from looking into it; who are so miserably imposed upon by their wretched Priests, as to think it a lighter sin to be Drunk or to commit Fornication, and transgress many an express Law of God, than to cast their Eyes upon the Holy Scriptures. So well aware is this Church, that a great part of her Religion is neither to be found there, nor agreeable with them, but as expressly, as it can be done by words, contradicted by them.

And as you may not Examine any of her Doctrines or Practices by comparing them with the Rule of Faith and Practice, the Scriptures, so neither (which is but a

neceſſary conſequence from thence) may you have any other Foundation for your Belief of the Books of Scripture *themſelves*, beſides *her* Authority. She will have your Aſſent to their being of Divine Authority to depend wholly upon her Teſtimony; Notwithſtanding that God Almighty hath vouchſafed to the World marvellouſly full and plentiful Evidence thereof, and ſuch as is adapted to the capacities of all thoſe who have the uſe of Reaſon, but never *once* mentioned *this* as a part of that Evidence, and therefore much leſs can it be thought the *Whole*.

How infinitely ill hath this Corrupt Church deſerved at the hands of all Chriſtians, although *this* were the onely Abuſe ſhe had put upon them!

For (to ſay nothing of her Horrible Pride and Uncharitableneſs in making the truth of the Scriptures dependent on her Teſtimony, that her Pretence ſuppoſing her making her ſelf the *onely* true Church) this is the greateſt injury imaginable to Chriſtianity; nor can ſhe take a ſurer courſe than *this* to make all men Infidels. And that upon theſe two Accounts.

First,

First, This Pretence of hers is immediately founded upon a Precarious and most Evidently false Principle, *viz.* That of her *Infallibility.* I dare appeal to those of her own Sons who have studied the Controversie, whether there was ever a more shamefully baffled Cause in the World than *this* is: Whether by their Infallible Church they mean with the *Jesuits* the *Pope* alone, or with *others* the *Pope* with his General Council, that is, a pack of Bishops and Priests of his own Faction.

As the *Psalmist* saith, *If the Foundations be destroyed, what shall the Righteous do?* So if this be the Foundation of our Christian Faith, and that be proved to be a Rotten Foundation (as nothing was ever proved if this be not) then what shall we Christians do? We must then acknowledge our selves a Generation of most Credulous Fools, and that *our Faith is vain.* If the Foundation be tottering, the whole Superstructure must fall to the Ground.

But so fond is this Unsatiably Covetous and Ambitious Church of her Great *Diana* Infallibility, by the Pretence whereof she hath raised her self to such a Height and Grandeur, that she is well content,

content, if that muſt fall, that our Saviour and his Apoſtles, both the Old and New Teſtament ſhould fall with it. And ſhe hath done all that lies in her to make it neceſſary, that thoſe who ſhall have the wiſdom to reject her Ridiculous Doctrine of Infallibility, ſhould at the ſelf-ſame time renounce Chriſtianity.

If Popery were Chargeable with no other Crime (as it is with innumerable others, and many of them *intolerable*) I ſay were it Chargeable with no other Crime, but the making our Belief of the Authority of the Books of Scripture to be founded on the Infallibility of the *Romiſh* Faction, we ought to be as zealous for the Preventing its Reeſtabliſhment in this Nation (from whence it hath happily been twice Expelled) as we are deſirous to Preſerve the Chriſtian Religion.

Secondly, The *Romiſh* Churche's making her Authority the ſole Foundation of our Belief of the Scriptures makes the Teſtimony of the Spirit to the Truth of Chriſtianity, in our Saviour when on Earth, and in the Apoſtles and others in the Primitive Ages, to be *now* perfectly Inſignificant. I think it makes them to be ſo as to the Church *Repreſentative*, for ſhe

she pretends to her Infallibility (and consequently to her Infallible Assurance of the Truth of Christianity) as an *immediate* Gift of the Holy Ghost, therefore what need hath she of the Testimony of Miracles? But as to *Private* Christians I can by no means understand in what stead they stand *them*; for if the Churches Authority be necessary to their believing the truth of the Scriptures, and therefore to their believing that there were those Miracles *really* wrought, which the Writings of the Apostles tell us of, then why may they not without any more ado make her Authority the *immediate* ground of their Assent to the truth of Christianity?

It is said that the truth of the Matters of Fact are not knowable at this distance, (such as whether there were such Persons as our Saviour and his Apostles, whether they performed such Miracles, and the Apostles wrote such Books, *&c.*) but by the Tradition of the Church, because no such Matters are to be known at any considerable distance, but by Tradition.

To this it is Answered, that it is *one* thing to believe the Matters of Fact upon the Churche's *Tradition*, and *another* to believe

believe them upon her *Authority* founded upon her Infallibility. Now this latter we reject, but adhere to the former, as a Ground of our belief of thoſe things.

But then by the Tradition of the *Church* we are far from meaning that of *Rome* onely. We mean the *Catholick* Church, or the whole Collective Body of Chriſtians throughout the World, from the Apoſtles times down to this preſent Age; of which the *Roman* Church is but a Part (and therefore does Impudently in appropriating Catholiciſm to her ſelf) and that a very Vitiated Part too, and that Church *Repreſentative* an exceedingly *ſmall* Part.

And we receive the Tradition of the Catholick Church as *a* Ground (as I ſaid) of believing theſe Matters, not as *the* Ground, becauſe we take in another Tradition, *viz.* that of thoſe who are out of the Church, and Enemies to Chriſtianity, the *Jews* eſpecially.

In ſhort, we believe thoſe and the like matters of Fact, upon the ſame ground that we believe all other wherein Religion is not concerned; but there are Circumſtances which give the Tradition of *Chriſtian* matters of Fact a mighty Advantage above other Traditions, as unqueſtion-

questionable Assurance as *these* give men, when they are General and Uninterrupted.

But 'tis well known to all who are not strangers to the Popish Writers, what lamentable work they make in proving the Testimony of the Church to be the foundation of our Faith concerning the Authority of the Scriptures. This Proof they fetch out of the Scriptures themselves; and their main Text for this purpose, and for the Infallibility of their Church is those words of S. *Paul*, 1 *Tim.* 3.15. where he calls the Church *the Pillar and Ground of Truth.*

But what a manifest Circle is this? We ask them, how it appears that the Scriptures are the Word of God? They answer, it appears from the Testimony of the Church. We ask again, how it appears that the Testimony of the Church is true? They reply, it appears from the Scriptures. And so they prove the Authority of the Scriptures by the Testimony of the Church, and then wheel about again, and prove the Authority of the Church by the Testimony of the Scriptures.

But

But again, We can either be certain of the truth of these words of S. *Paul*, setting aside the Authority of the Church, or we cannot be Certain. If we *can* be Certain, why then not of the truth of the whole Scripture as well as of this single Text? If we *cannot* be certain of the truth of this Text without the consideration of the Churche's Authority, what Folly or rather Knavery is it to make this Text an Argument to prove the thing in Controversie by, when the truth of this Text is questionable upon the same grounds that the truth of the Scriptures in *general* is?

Again, When they say that the Testimony of the Church is the Ground of this our Faith, they tell us, that by the *Church* they mean the Church of *Rome*, and that *She* onely is the True Church. We reply, that there are a many Societies of Christians in the World, that hold no Communion with the Church of *Rome*, and Each of these calls it self a True Church, and therefore how shall we know that they are none of them so, but that the Church of *Rome* alone is? They tell us, that *this* Church alone hath the Notes and Characters of the True Church. We ask again, how it doth appear

appear that thoſe Notes and Characters they give are true and genuine, and, if they are, that *their* Church onely hath them? Here they are forced to fly again to the Scriptures, and produce us ſome which they would have us believe are very pertinent to the purpoſe; though none but thoſe who ſee by *their* Light are able to diſcern any ſuch matter. But whether they be to the purpoſe or no, is no part now of our Enquiry, but this is that which we ſhew from hence, how ſtill they are intangled in their own Net, and Run round in a Circle.

Yet once again, theſe People would perſwade us that there is no knowing the Scriptures to be of Divine Authority, but by the Teſtimony of *their* Church, whenas 'tis impoſſible to know that there is any ſuch thing in being as *a* Church, but by the Scriptures.

And thus you ſee what prime Chriſtians theſe *Romaniſts* are, what Worthy Catholicks. If there were no better Champions than *theſe* for the Authority of the Scriptures, or the Truth of Chriſtianity, Atheiſts and Infidels long ſince would have filled all Places: As it is well known how they abound in the Popiſh Coun-

Countries, and moſt of all in *Italy*, and of all *Italy* moſt in *Rome*. And but for Old Mother *Ignorance*, whom they have a marvellous Fondneſs for, as well they may, their Holy Mother the *Church* would by this time have had but a very ſmall number of Children or Friends. But I would this had been the worſt on't, as alas it is not: For Multitudes among them being well aware that they are merely impoſed on; and being Acquainted with no better than an Implicit Faith, and thinking that no more is to be ſaid for *Chriſtianity* than they learn from *them*, ſhake off both their *Popiſh* and *Chriſtian* Faith together.

But we muſt not let that forementioned Text wholly paſs on which is laid ſuch mighty Streſs for the proving of the Infallibility of the *Roman* Church; which gives her ſuch a plauſible Pretence for the Enſlaving of Mens Minds and Underſtandings.

The whole Verſe runs thus, with the Verſe foregoing: *Theſe things write I unto thee, hoping to come unto thee ſhortly. But if I tarry long, that thou mayeſt know how thou oughteſt to behave thy ſelf in the Houſe of God, which is the Church of the living God,*

God, the Pillar and Ground of Truth. According to *Episcopius* his reading of these latter words, it is not the *Church* that is here called *the Pillar and Ground of Truth*; but *God manifested in the flesh, justified in the Spirit*, &c. in the next Verse. For he makes that 15. Verse to conclude with *living God*, (Verses and Pointings being arbitrary) and *The Pillar and Ground of Truth* to begin the next Verse thus, *The Pillar and Ground of Truth, and without controversie the great Mystery of Godliness, is God manifested in the flesh*, &c. But there is no need of using any artifice to make these words unserviceable to the design of proving the Infallibility of the Church of *Rome*; for all that can be gathered from them is no more than *this*; That the Church is the support of that Truth which is necessary to Salvation, *viz.* the Doctrine of the Gospel. That which preserveth it in the world is the Churches constant profession of it, and standing up for it. That is, this is the *External* and *Visible* means whereby this Truth is kept from perishing and being lost.

Instit. Theol. Cap. 8. p. 241.

Or according to *Grotius*, *The Church doth uphold and lift up the Truth, it causeth it not to slip out of mens minds, and also to*

be beheld far and near. For the Teſtimony of many good men, who all ſay that they received theſe Doctrines and Precepts from the Apoſtles, muſt needs have great force and efficacy upon thoſe who are not obſtinate and contumacious. So that,

Firſt, This Great man ſeems to underſtand by the Church in this place onely *that* which was moſt Ancient. But,

Secondly, There is no reaſon at all to underſtand by the *Church* here onely the Church *Repreſentative*, but the *whole Body of Chriſtians* muſt neceſſarily be meant; It being called the *Houſe of God*, but the *Apoſtles*, *Biſhops* and *Paſtors* are called the *Builders* of the Houſe, and *Governours* never the *Houſe* it ſelf. And beſides, the *Church* which is here called *the Pillar and Ground of Truth* is that over part of which *Timothy* preſided. *That thou mayeſt know how thou oughteſt to behave thy ſelf in the Houſe of God*, &c. that is, as a Biſhop and Paſtor in it.

Thirdly, If it ſhould be underſtood of the Church *Repreſentative*, 'tis however intolerable impudence to make it onely the *Roman*. But,

Fourthly, This Text makes nothing to the purpoſe of Infallibility in the Church of *Rome*'s ſence, underſtand by *the*

the Church of the living God which Church you please; especially if you do not limit it to the First Age: As is plain from what hath been said, and it needs no more words to make it plainer.

Now how can we have greater assurance that the Church of *Rome* is an Arrant Impostor than *this* one thing gives us, *viz.* That She will not allow us the Liberty of judging for our selves? The Great Apostle S. *Paul* allowed this Liberty to the *Corinthians* in those words: *I speak as unto wise men, judge ye what I say*, 1 *Cor.* 10. 15. And dare they say, that he overshot himself in that saying, or passed a mere Complement upon the *Corinthians?* 'Twill not be at all strange if they do, considering how many worse things several of them have said of *this* Apostle. But, I say, this Church will not permit us to see with our own Eyes, but we must take the whole of our Religion upon trust, that is, upon *her* bare word, pin our whole Faith upon *her* Sleeve, and receive the most Fundamental Articles upon *her* Warrant and Authority. Nay, though she would seem to give us leave to use our Reason in the choice of our *Church*, yet neither doth she this *really*;

but what ſhe gives with *one* hand takes away again with the *other*, in that ſhe will not ſuffer us to judge of the ſence of Scripture, and conſequently not of *thoſe* Texts whereby ſhe pretends to prove her ſelf the onely true Church. For if we be acknowledged to be Competent judges of the true meaning of *ſome* Scriptures, why not of *all* that are as eaſily intelligible as thoſe are?

Thoſe muſt be very Charitable, who can put a fairer Interpretation upon this her Severity than *this*, that it is deſigned to make us ſwallow without Chewing, receive without Examining the Doctrines which are of her own invention; and obey blindfold thoſe Decrees of hers, which ſhe is Conſcious to her Self, have not onely no *Countenance* from the Holy Scriptures, but are as apparently *Contradictory* to them, as any one Propoſition can be to another; and are framed for no other purpoſe, but the ſerving of a worldly and moſt corrupt Intereſt, and the gratifying of thoſe Appetites which it is the Buſineſs of Chriſtianity to Subdue and Mortifie, *viz.* Unſatiable Covetouſneſs, Luciferian Pride and Ambition, and Diabolical Revenge and Malice.

Again,

Again, what greater Tyranny can be Exercised over a mans Mind, than to impose upon his Faith, and that upon pain of Damnation, not onely the strangest Absurdities and greatest Fooleries, but the grossest, most manifest and palpable Contradictions? But the *Romish* Church requireth your Belief of Innumerable of *these* in that her one Doctrine of Transubstantiation.

Nay, in imposing this mad Doctrine upon you, she also tieth you up from giving Credit to your very *Senses*, no fewer than *four* of *five*; and so would deprive you not onely of the Liberty of *Men*, but of all *Animals*.

CHAP. XVII.

Where it is shewed, Secondly, *That Popery is as great an Enemy as can be to* Christian Liberty. *And* First, *To that Liberty which our Saviour hath purchased for the World in* general. *As* 1. *That it tendeth as much as is possible to the Corrupting of mens Souls by subjecting them to vile Affections. This shewed in the* general, viz. *in that it is apt to beget false Notions of* God; *and more* particularly, *in that it brings men under the Power of the Lusts of* Malice, Revenge, Cruelty; Pride and Ambition; Covetousness; Uncleanness; Intemperance; *and the greatest* Injustice and Unrighteousness. 2. *That it no less tendeth to Disquiet mens Minds with certain troublesome Passions.*

SEcondly, As *Popery* deprives men of that *Natural* Liberty which doth necessarily belong to them as *men*, so it is as great an Enemy as can be to *Christian* Liberty. Both to that Liberty which our Saviour hath purchased for the World in general,

general, and to *that* which He purchased for the *Jews* in particular.

First, It is as opposite and injurious as can be to that Liberty which our Saviour hath purchased for the World in general. This Liberty we have abundantly proved doth consist in Freedom from the Dominion of Corrupt Affections, and an entire Compliance with the Laws of Righteousness. Upon which follow Freedom from the Power of Troublesom and Disquieting Passions, and Sweet Satisfaction and Self-Enjoyment.

Now it will fully appear, that the Popish Religion is as opposite as can be to the Liberty which consisteth in *these* things, by that time we have dispatched these following particulars; whereon should I give my self leave to be as large as I might, I should write a large Volume instead of a Chapter.

First, Popery in its own nature tendeth, as much as is possible, to the Corrupting and Debauching our Souls by bringing them into Subjection to Vile Affections.

Secondly, It no less tendeth to Disquiet our Minds with Troublesom and Tormenting Passions.

Thirdly, It makes the Admirable Method, which we have ſhewed our Lord hath taken for our Deliverance from both, and the making of us Holy and Happy, perfectly Ineffectual.

Firſt, It in its own nature tendeth as much as is poſſible, to the Corrupting and Debauching of our Souls, by bringing them into ſubjection to Vile Affections. This ſhall be ſhewed in the *general*, and more *particularly*.

1. In the *general*, it doth this as it is apt to beget falſe Notions, and very unworthy Conceptions of the Divine Nature: Whereas a true *Idea* of God is neceſſary to the Reforming of our Lives, and Rectifying of our Natures, which cannot be done, without a due Awe and Reverence for Him, nor without Conforming our ſelves to his Image and Likeneſs.

Among the ſeveral Inſtances of Popiſh Idolatry (from the guilt of which high and provoking Impiety the *Heathens* may as eaſily purge themſelves, as the Church of *Rome*) their Picturing of God the Father and the Holy Trinity (Allowed by the Council of *Trent*) and Worſhipping their Pictures is a very great one. But who ſeeth not how this tends to beget in mens

mens Minds a most Low and Undervaluing, Gross and Impure Conception of the Deity? Can he easily conceive of God as a most pure Spirit, that useth to feed his Eyes, and foul his Fancy with bodily Representations of Him? That useth to Worship the Trinity under the Figure of an Old man, with a long Grey Beard, with a Crucifix between his Knees and a Dove in his Breast? Or under the ugly Figure of a *Man-Cerberus*, or a Man with three Heads upon his shoulders? But 'tis well known that these are the Abominable Forms by which the Papists Represent the Glorious Trinity; of which the former is much the more Common.

I do not see how any Man who venerates the Divine Majesty as he ought, and hath according to his Capacity a worthy *Idea* of the unspeakable purity of his Nature and incomprehensible Perfections, can endure the *sight* of such Pictures: But whosoever can fall in love with them, whatsoever becoming sense of God he had before, must needs soon lose it.

That other Instance also of Popish Idolatry, *viz.* The Addressing themselves to the Saints, whether by Images or other-

otherwiſe with all the Reverence and Solemnity of Devotion which is uſed to the Great God, muſt neceſſarily have much the ſame influence upon their Minds.

And their multitude of little trifling things, and many of them moſt ridiculous Fopperies, in which they place ſo much Religion, and ſeek to obtain Pardon by them even for great immoralities, ſpeaks them to have no true ſenſe of his Wiſdom or Holineſs, to have a baſe and ſordid notion of Him, and doth more and more confirm them therein.

Nor can they have any true Senſe of the Infinite *Equity* and *Goodneſs* of the Divine Nature, who are able to think that there is no Salvation out of the Church of *Rome*; and that God will damn to Eternal Torments all Perſons that are not of her Communion, that is, the much greater part of Chriſtendom, let them be never ſo good and pious people otherwiſe: But no man can be truly a *Papiſt* who believes more Charitably. And 'tis no wonder that *they* ſhould be Bloudy Wretches who are able to conceive ſuch a thing of God; when according to their Notion of Him the more Arbitrary, Tyrannical and Cruel they are, the more are they like that Being, *which* to Reſemble

semble is their Glory and Happiness.

2. This brings me to shew more *Particularly* that Popery doth naturally tend to bring mens Souls into Slavish Subjection to the Vile Affections of Malice, Revenge and Cruelty; Pride and Ambition; Covetousness; Uncleanness; Intemperance; and the greatest Injustice and Unrighteousness.

As for *Malice* and *Cruelty* (as now we intimated) they are the Natural and Genuine Off-spring of that most Horrible Uncharitableness that is proper to *Popery*. When men have once conceived such an opinion of any of their Fellow-Creatures, as that they are hated of God, and damned Reprobates, they think *themselves* obliged to Hate them too, and Hatred and Cruelty are never separated.

We have already given Instances of Popish Cruelty in Butchering Protestants, and shewed what a vast Sea of Bloud hath been shed by the Papists; which hath been at the command of their Holy Father, and the instigation of his cursed instruments the *Jesuits*. And I now add, that they have not satisfied themselves with the mere shedding of Bloud,

Bloud, but have deviſed the moſt exquiſitely tormenting Methods of doing it; ſuch as can hardly be recited without great Horror and Conſternation of mind. To paſs over the inexpreſſible Tortures of the *Holy Inquiſition*, what ſay you to *long protracting the torments of thoſe whoſe Bodies have been committed to the mercileſs Flames, by letting them down by degrees with Pullies, that the lower parts might be conſumed before the Fire could reach the Vitals?* What ſay you to *Roaſting alive*; To *Flaying off mens skins alive*; To *Boiling of the Young Children of Hereticks alive*, and *caſting them alive to be devoured by Swine?* What ſay you to *Ripping up the Bellies of Women Great with Child, their hands and feet being firſt nailed down*; To *Hanging men at their own doors by their privy Members*; To *Burying men alive, and young Children, making holes in the Ground out of which they have put their hands, and made ſad moan for their Mothers?* What Heart is ſo hard as not to bleed at the mere Reading or Hearing ſuch things as theſe? But *theſe* and innumerable ſuch like, nay far *more* horrible things we might ſhew are Inſtances of Popiſh Cruelty; And *thoſe* inflicted upon the account of no greater Offences,

than

than Refusing to be Idolaters, and not daring to be partakers of *Rome*'s Sins *lest they receive of her Plagues.*

See Doctor *More's Modest Enquiry into the Mystery of Iniquity*, Book 2. Chap. 15, & 16.

But how should those think that these Deviliſh Barbarities do not well become them, who presume the poor Wretches they so torture to be Accurſed of God, Devoted to destruction, and to far more grievous and intolerable Torments; and that the Hatred God bears to them doth cause him to accept it as an Excellent piece of Service at their hands to be their Destroyers and Tormenters, that is, the Executioners of *His* Wrath?

Moreover, the Absolute Obedience they owe to Christ's *Vicar* imposeth a Necessity upon them not to boggle at the greatest Cruelties, whensoever his *Holiness* shall please to imploy them in such Services: which his Pride and Malice will never permit him to fail to do, whensoever he thinks it consistent with his interest. And that a power to employ his Vassals in such work as this, was conferred by Christ upon S. *Peter* and his Successors, Pope *Pius* the Fifth tells you, in the beginning of his Bull against Queen *Elizabeth*. Saith he, *Regnans in excelsis*, &c. *He that Reigneth on High, to whom is given all Power in Heaven and*

in

in Earth, hath committed the one Holy, Catholick and Apoſtolick Church, to one alone on Earth, viz. Peter *Prince of the Apoſtles, and to his Succeſſor the Biſhop of* Rome, *to be governed with a plenitude of Power. This one hath he conſtituted Prince over all Nations and Kingdoms,* (but what to do? The next words tell us) *Qui evellat, deſtruat, diſſipet, diſperdat, plantet & ædificet. That he may pluck up, deſtroy, break in pieces, waſte,* (Bleſſed work!) *plant and build* (i.e.) upon thoſe Ruines. And Pope *Innocent* the Third applieth to the Popes in a literal ſence thoſe words in the Prophecy of *Jeremy*: *See, I have ſet thee over the Nations, and over the Kingdoms, to root out, and to pull down, and to deſtroy, and to throw down, to build and to plant.*

In Decret. Greg. Lib. 1. tit. 33. cap. 6.

And it would be a moſt tedious piece of work to ſhew, what uſe the Popes have made of this their pretended power; and how they have menaced with Excommunication thoſe good-natured or prudent Princes, whom they have not found forward to obey their Commands in deſtroying Hereticks. So neceſſary is it that a Papiſt, if he will be true to his principles, ſhould be either *actually* Cruel, or in a ready preparation to be ſo.

And

And where is the Luſt of *Pride* and *Ambition* ſo gratified to the height as in the Church of *Rome?*

As for the *Head* of this Church, can there be a prouder or ſo proud a Creature upon Gods Earth? Who claims as Univerſal and Unbounded an Empire over Mankind, as the Father hath inveſted his Son *Jeſus* withal. Who pretendeth *his Authority to exceed as much the Royal Power as the Sun doth the Moon.* Which are the words of the now mentioned Pope *Innocent* in the place cited. Who aſſumes to himſelf as great a Power over Kings and Emperors as over the meaneſt of Peaſants, and Authority to diſpoſe of their Crowns and Kingdoms at his own pleaſure: And, whenſoever he hath been ſtrong enough, hath made them *feel* it. Who claims as great a power over Mens very Conſciences, their Minds and Underſtandings (as we have ſeen) in matters of Religion, as God himſelf can. Nay, uſurpeth ſuch a Power as God himſelf abhors to have, as ſhall be ſhewn anon.

So that if the *Man of Sin, who ſitteth in the Temple of God, and Exalteth himſelf above all that is called God,* be not to be found

found in *Rome*, no part of the World ever was or will be able to shew him.

And how is it possible that such prodigious Pride in the Head should not affect and influence the Members, both Clergy and Laity; and that there should be none or little contagion in such an Example? Surely the Example of the profoundly Humble *Jesus* cannot have a more powerful influence upon his Disciples, than that of his Diabolically proud and haughty pretended Vicars must needs have upon their Proselytes; especially considering the great propensity of Humane Nature to this Sin of Pride. But as for the Popish *Clergie*, they have infinite temptations to the gratifying to the height this Lust, and as great Opportunities for it.

To pass by the Cardinals and Bishops, the former of which have the stile and go in the Equipage of Princes, and are copartners with their High and Mighty Lord in his forementioned vast Rule and Government: And the latter not inferior to the greatest of the Nobility, and have been Censured for going too much out of their way to meet Princes; I say to pass by *these*, their Common Priests, Monks and Friers have the greatest incentives

tives to Pride, haughtiness and Contempt of others, that the most Ambitious of them all can well wish to have.

As for the *Priests*, I need not say how much their pretended Power of Transubstantiating the Elements in the Eucharist, which is no less than making a God Almighty with pronouncing five words, must needs Conciliate Veneration from the People to them. And also what a mighty Awe and Reverence their taking of Auricular Confession from People of all Ranks lying prostrate before them must necessarily beget in their minds towards them. And to other Instigations to pride, too many to be now instanced in, may be added their priviledge of taking the Sacrament in both kinds, whereas the greatest men of the *Laity* may not presume to touch the Cup.

And then for the *Monks* and *Friers*, what a Gratification of Pharisaical Pride is the Opinion that the Silly Vulgar have of their Extraordinary Sanctity, by means of the many Ceremonies, of which some are peculiar to *one*, and some to *another* Order, which are devised for no other purpose, but to make up a Mockshew of wonderful Humility, Contempt of the World, and Mortification?

And to the Luſt of *Pride* we next add that of *Covetouſneſs*, *this* is no leſs gratified by the Popiſh Religion than the *other*: And no wonder, for Covetouſneſs is a Pander and Pimp to Pride.

Indeed, the whole Syſteme of Popery is mainly contrived for the heaping up of Wealth. This is manifeſtly deſigned in their Doctrine of Purgatory; Of the *Merit of good Works*; The *Popes Indulgences*, and his *prodigious Grants of Pardons*; *The prohibition of Marriage to Prieſts*; *Their many Spiritual Fraternities*, &c. But I muſt not take liberty to enlarge here; for innumerable are the Ways and Methods of the Papacy, and that are interwoven with the Popiſh Religion, for ſcraping together the Wealth of the World: So notoriouſly guilty is that Church of the crime which S. *Paul* charged the Seducers with, *Tit.* 1. 11. viz. *Teaching things that they ought not, for filthy lucres ſake.* She hath infinitely outdone all Societies and Bodies of men that ever were in the World in the Politick Trade of Graſping and Accumulating Riches; and *that* (which makes it far the more abominable) varniſht over with a *Form* and mighty ſhew of *Godlineſs*;

ness; though in the mean time She sticks at no means, though never so unrighteous and abominably wicked, to accomplish her End. The Sect of the *Pharisees*, her famous Predecessors, *Who made long Prayers to devour Widows houses*, were in comparison of Her very silly Novices at this Artifice, and sorry Bunglers. Which should I make out by proceeding to Enumerate the rest of the Particulars (as hath been now intimated) I should hardly know where to make an End.

Then, for the Last of *Uncleanness*, what greater encouragement can a Beastly Creature have to give it its full Swinge and Liberty, than *Holy Church* gives him? As also what dangerous and next to unavoidable snares doth she lay in the way of those mens Chastity, who would be glad to live honestly?

As to the *Encouragement* she gives to the satisfaction of this Lust, what can be greater than to make simple Fornication a Venial Sin? That is, in the Popish sence of that phrase, a mere *Peccadillo*; all of which kind put together, *Bellarmin* will tell you, *cannot equal one Mortal Sin, nor destroy Charity: Nor deprive us of Gods favour*, etiamsi nullum pactum esset de

Bellarm. de Amiss. Grat. cap. 13. Et de Sacram. Euchar. l. 4. c. 19.

Remiſſione, *although there were no Covenant of Grace.* And whereas it will be replied, that though ſuch ſins expoſe not to the torments of *Hell*, yet they do to thoſe of *Purgatory*, which are ſufficient to ſcare a man from them, and particularly from *this* of Fornication: I add *this* as another great Encouragement to the commiſſion of it, *viz.* The exceeding light Penances that are ordinarily impoſed for it, ſuch as *going a little way bare-foot; A little piece of Money; So often Repeating ſo many Prayers*, &c.

But can there be greater Encouragement given, than his *Holineſs* his not bare *Connivence* at, but *Toleration* of publick Stews or Bawdy-houſes even at his own door, and Sharing with them in their wicked Gains? Nay, *Chemnitius* tells us (for which he quotes the Authority of *Sleidan*) *that the Popes Legat himſelf had lately in a publick Writing, both defended in his own behalf, and commended to others that horrid Wickedneſs for which* Sodom *with the neighbouring Cities was deſtroyed by Fire.*

Exam. Con. Trid. Seſ. 8. cap. 1

In ſhort, there is a thouſand times greater diſcouragement given in and by the Church of *Rome* to Holy Wedlock (the ſpecial means appointed by God for the

the preservation of Chastity) than to *Uncleanness* of what kind soever, and even the most *Unnatural*, as might largely be shewed. The Holy Fathers of the Council of *Trent* have the impudence to oppose Chastity to Matrimony, in their *Ninth Canon* of the *Eighth Session*. *Vid. Chem. Exam. Con. Trid. Sess. 8. cap. 2.*

Which leads me to shew likewise what *Snares* are laid by that Church, and what next to invincible Temptations to the sin of Uncleanness she exposeth innumerable People to. As imposing Vows of perpetual single Life upon all Priests, Monks, Friers and Nuns, most of which live idly and fare plentifully; And giving the Priests the most inviting Opportunities for the commission of Fornication and Adultery that can be: There being not a Female of ripe years but is obliged *once* a year at least to be alone with a Priest for Auricular Confession. And whensoever they please to apply themselves to them upon that pretence, 'tis a Sin for Parents, Husbands, *&c.* to prohibit them: By which means there is no sort of men scarcely in all Christendom so infamous for Filthiness as the Popish Priests: And what a snare their Example must necessarily be to the Laity, I need not say.

I might instance in other high provocations to Lust and Wantonness which the Clergy and Laity of that Church must thank *her* for. As her excessive number of Holy days, whereon the *Laity* at least must be idle whether they will or no. And which, considering how they are observed as well *within* the Church as *out* of it, do generally not at all serve the purposes of Religion; and, considering the Liberty that is allowed, are only opportunities for *making provision for the flesh to fulfil it in the Lusts thereof.* And as for the *Carnivals*, the business of *them* is to *commit all manner of Wickedness with greediness*, and with the greatest Secrecy and Security.

And therefore I need not *distinctly* shew what Liberty that Church gives to the Sin of *Intemperance*, the highest provocative to Lasciviousness.

Lastly, For *that* of the grossest *Injustice* and *Unrighteousness*, no men in the world have such Encouragement to make no bones of it as have the Children of the Church of *Rome*: Diverse of whose Practices and Principles are exactly fitted for so Execrable a Design, as the extirpating out

out of mens Minds all sense of Justice or Common Honesty. As particularly, the Pope's claiming a Power to dispense with the most Solemn Oaths, and frequent exercise of that Power in Absolving Subjects from their Allegiance to Heretical Princes, and otherwise: That truly Catholick principle, that *Faith is not to be kept with Hereticks*; which a Council of *Constance* put in practice upon poor *John Husse*: The Doctrine of *Equivocation* and *Mental Reservation*, which takes away all Security and Confidence in one anothers words, and tends to the destruction of Humane Society. *This* Doctrine is not proper to the *Jesuits*, but (as Father *Parsons* saith in his *Treatise tending to Mitigation*) *hath been received in the* Roman *Church for Four hundred years.* Cap. 7.

And if you take in the professed Principles of *that* their most Renowned Order, which improve that Doctrine so far, as in some cases, but especially in those wherein their Religion is concerned, to make it Lawful or at least Venial, to back Equivocations with Sacred Oaths, and horrible Imprecations; and that before a Court of Judicature (at least if it consists of Hereticks) of the practising

upon which we have had among our ſelves of late moſt Amazing Inſtances: If, I ſay, you take in theſe principles (which are now collected out of their Books into Pamphlets, and expoſed to the View of every Body) as alſo thoſe very many other, which are to be ſeen in the *Jeſuits Morals*, you will ſay that ſhould we rake Hell for Doctrines to make men Devils, there can none be found more Effectual for the purpoſe than thoſe wherewith we are furniſhed by the Church of *Rome*.

And ſo much ſhall ſuffice to be ſpoken to the Firſt Particular, *viz.* That Popery tendeth as much as is poſſible to the debauching our Souls, by bringing them into ſubjection to Vile Affections; in diſcourſing on which we have ſtudied to be as brief as can be.

Secondly, Popery no leſs tendeth to Diſquiet mens Minds with certain troubleſom and tormenting Paſſions. We have ſhewed in the Firſt *Section*, that all Corrupt Affections (and therefore the *forementioned*, to which *all* may be reduced) are of a very tormenting nature: In ſaying therefore *now* that Popery tends

to

to disquiet men with certain troublesom Passions, I design a distinct head of Discourse, *viz.* That the better and wiser any man of that Religion is, the more will his Mind be disturbed by a many Points thereof; particularly with *Fear*, *Shame*, *Anxiety* and *Solicitude*: And

First, For the Passion of *Fear*, what can so excite *this*, or make a man so much a Slave to it, as the Popish Doctrine of *Purgatory*?

Whosoever doth really believe that there is a life after this, must needs be more or less solicitous about his state in that life; and according to the degrees of that his Faith, will his solicitude be greater or less. Now the belief of that Doctrine must necessarily be accompanied with great fear of Death; which, as the Apostle saith, makes those who are under the power of it *all their life-time subject to Bondage*. For, as the pains of Purgatory are taught to be so dreadful and terrible as to equallize those of *Hell*, except onely in the duration of them (and how long each particular person may lie there before he be released, whether scores or hundreds of years, as also what degrees of Torment shall be allotted to him, is the greatest uncertainty) so no man

man can have any rational aſſurance, let him lead never ſo ſtrictly holy a life, of eſcaping this place of Torment; No nor the leaſt *hope* neither from ſuch a life, if it be ſhort of abſolute Perfection, as whoſe is not?

And as for the Efficacy of *Penances* and *Indulgences*, it is impoſſible for any one who ever thinks ſeriouſly about the concerns of his Soul, and underſtands any thing of Religion, at *leaſt* not to be full of *diffidence* what it may amount to. Thoſe are ſuch monſtrous Cheats, the former for the *moſt* part of them, and the latter *all* of them, that ſuch as are not much ſhort of Brutes for Folly, or of Devils for Wickedneſs, can never be ſo blinded as to promiſe to themſelves the leaſt benefit or advantage from them, and much leſs *that* which is promiſed by the *Pope* and the *Prieſts*.

Again, what a Slaviſh Fear and Dread of God, as a Revengeful Being, muſt needs poſſeſs the Minds of thoſe who have imbibed the Church of *Rome*'s Doctrine concerning Whippings and Scourgings, and other ſevere Penances? *viz.* That they are neceſſary not onely for Mortification, but likewiſe for Satisfaction, in the Popiſh ſence of that word.

But

But what a Spirit of Bondage are they under then from Dread of God's Vengeance, in believing (as they are bound) that God will not Remit the punishment of Sin where the Guilt of it is washed away with the Bloud of Christ, upon the performance of the conditions of the New Covenant (which is as *Nonsensical* as *False*) that he will not Remit it, I say, to such, so far as to excuse them from intolerable Temporary Torments in the other World, except he hath *other* satisfaction given him in this life by *themselves*; nor from Torments of a Vastly long duration, except it be given him by *others* after their decease?

Their Church is so well aware, with what horrible Dread and Fear this Doctrine must necessarily affect poor credulous Fools, that she hath invented it for that very reason; because by this means she brings them into the most Slavish subjection, makes her self Mistress of their Purses, and is enabled to have her fill of Tyranny over their Consciences, their Souls and Bodies. What tongue can express the Devilishness of such Practices!

Next for the Passion of *Shame*; The necessity of all People's of both Sexes *Confessing* to the Priest, which is enjoyned by

Seſſ 14. *cap.* 1. by the Council of *Trent* to be done once a year at leaſt, and that of all their Actual ſins, and not onely ſo, but alſo of all their purpoſes and deſires to commit them, nay, and *inclinations* too; what violence is hereby done to the Modeſty of all ſuch as have not arrived to the height of impudence? This is (to uſe the words of the Learned Doctor *More*) *as if all the modeſt Maids and grave Matrons in the Pariſh ſhould ſtrip themſelves ſtark naked, and in that manner humble themſelves before their Prieſt once a year: Which would look like a piece of unſupportable Tyranny. And yet* (as he proceeds) *this extorted Confeſſion upon pain of Damnation not to conceal any thing, is not the ſtripping of a man to his naked body, but the ſtripping him of his body, that they may ſee his naked Heart, and ſo by the force of this Superſtition break into thoſe ſecrets, which it is onely the due privilege of God Almighty to be acquainted with*, &c. And

Myſtery of Iniquity. p. 78.

Laſtly, What *Anxiety* and *Solicitude* muſt thoſe Papiſts minds needs be tormented with, who are at all concerned about their Eternal State, by reaſon of theſe following Doctrines, *viz. That of the Dependence of the Efficacy of Sacraments upon the Prieſts intention: That of Confeſſi-*

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on now mentioned, decreed in the *Trent* Canons, *viz. That the Penitent must not onely confess every Mortal sin, which after the strictest search he can call to mind, but even his particular sinful thoughts, his secret desires, and every circumstance which changeth the nature of the sin:* And *that of their distinction of sins into Mortal and Venial*; to pass by many others.

As for the *First* of these, That known Doctrine of *the Dependence of the Efficacy of Sacraments upon the Priests intention*: Such as Baptism; the Lords Supper; Absolution, which is a grand *Popish* Sacrament, *&c.* Can it be other than a great disturbance and distraction to a considering person, whether there be any dash of Melancholy in his Temper or no, to think with himself *thus:* What if after all my care and all my expence, the Priest should either from a principle of Malice or non-advertency not direct his Intention as he ought to do? Then, if I am not *remediless* damned, I am at least in eminent *danger* of damnation.

But then as to the *Second* relating to *Confession*; This ushers in this perplexing difficulty, *viz.* How shall I in enquiring after my particular sins, in *deed*, *word* and *thought*, assure my self that I have used

uſed my *utmoſt* diligence? Which if I have not done, my Abſolution will ſignifie nothing to me.

And as to Confeſſing the *Circumſtances* of ſins, the Queſtions and Scruples which naturally ariſe from *thence* are too many to be recited. But I'le tranſcribe ſome paſſages of the Learned Biſhop *Taylor*'s, concerning Auricular Confeſſion, which are greatly to our preſent purpoſe. Saith he in his *Diſſwaſive from Popery*, the Firſt Part, *How this can be ſafely done, and who is ſufficient for theſe things, and who can tell his Circumſtances without tempting his Confeſſor, or betraying and defaming another perſon (which is forbidden) and in what caſes it may be done, and in what caſes omitted; and whether the Confeſſion be valid upon infinite other Conſiderations, and whether it be to be repeated in whole or in part, and how often, and how much? Theſe things are ſo uncertain, caſual and contingent, and ſo many caſes are multiplied upon every one of theſe; and theſe ſo diſputed by their greateſt Doctors, by* Thomas *and* Scotus, *and all the School-men, and by the Caſuiſts; that, as* Beatus Rhenanus *complains, it was truly obſerved by the famous* John Geilerius, *that according to their Caſes, Enquiries and Concluſions, it*

Polemical Diſcourſes in fol. p. 316.

it is impossible for any man to make a right Confession. And thus he concludes that Section: *So that although the shame of private Confession be very tolerable and easie, yet the Cases and Scruples which they have introduced, are neither easie nor tolerable. And though, as it is now used, there be but little in it to restrain sin, yet there is very much danger of encreasing it, and of receiving no benefit by it.*

But yet for all this, the *Trent* Gentlemen in the fore-cited Session and Chapter, call it an impious thing to say that this their Auricular Confession is *Carnificina Conscientiarum, a Racking and Torturing of Peoples Consciences.* But it would be a wonder if the greatest Wickedness should be unaccompanied with the most shameless impudence.

As for the Third Doctrine I named, *viz.* That of their distinction of Sins into Mortal and Venial (that is, in their own *nature* so) the intanglements it brings men into are inextricable. For they cannot be satisfied from their Casuists what Sins are Venial and what are not so, in very many instances. And much less can they distinguish between the greatest Venial Sins and the least Mortal ones.

Now,

Now, conſidering this little that hath been ſaid, as the Apoſtle ſaith, 2 *Cor.* 3. 17. *Where the Spirit of the Lord is* (or the true Spirit of Chriſtianity) *there is Liberty*, ſo may we ſay, *Where the Spirit of Popery is, there is Slavery*; much worſe than *Egyptian* Slavery. No Papiſt who is diſpoſed to be Devout and Religious can be better than a poor Superſtitious Creature: Nor can ſcarcely ſerve God after a better ſort than a *Turkiſh* Slave doth his cruel Patron; or than the poor *Indians* Worſhip the Devil.

But that thoſe of them who make Conſcience of their ways, and are Religiouſly inclined are not beholden to their *Popery* for being ſo, will be fully made to appear in the next Chapter.

CHAP.

CHAP. XVIII.

The Third Particular diſcourſed on, viz. *That the Admirable Method our Lord hath taken to Inſtate us in our Chriſtian Liberty, is made lamentably Ineffectual by Popery. This ſhewed as to each of thoſe four Particulars that Method conſiſts of. The Second Head briefly ſpoken to,* viz. *That Popery is alſo the greateſt Enemy to that Liberty Chriſt purchaſed for the* Jews *in Particular. A Pathetical Exhortation to a higher valuing of the Priviledges we enjoy in the* Church of England *concludes the Chapter.*

THirdly, The Admirable courſe and Method which our Lord hath taken to inſtate us in our Chriſtian Liberty is made lamentably Ineffectual by *Popery.* For,

Firſt, Whereas we have ſhewed, that He hath fully informed us concerning all the parts and particulars of our Liberty, what can the *Romiſh* Church do more than ſhe doth to keep men in Ignorance

of them? The Holy Scriptures (as hath been ſaid) She hath locked up: And though (as that excellent Gentleman Sir *Edwyn Sandys* ſaith) *as well to beat back the irkſome out-cries of their Adverſaries, as to give ſome content and ſatisfaction to their own, that they might not think them ſo terribly afraid of the Bible, they were content to let it be tranſlated by ſome of their Favourers into the Vulgar, as alſo ſome number of Copies to be ſaleable a-while at the beginning; yet ſince, having huſhed that former clamour, and made better proviſion for the Eſtabliſhment of their Kingdom, they have called all Vulgar Bibles ſtraitly in again, yea the very Pſalms of* David, *which their famous Preacher, Biſhop* Panigarola *tranſlated, as doubting elſe the unavoidableneſs of thoſe former inconveniences.*

Europæ Speculum, p. 126. Edit. 1673

And ſuch baſe, blaſphemous Reflections upon the Holy Scriptures have been publiſhed, both from their Pulpits and Preſſes, as ſpeak them exceedingly dangerous by reaſon of their extreme obſcurity, even in points neceſſary to Salvation (though the Apoſtle ſaith, *If our Goſpel be hid, it is hid to them that are loſt*) as well as not worth the reading, as being fitted to ſerve all turns, a *dead letter*, and

and at best an insufficient Rule, and not signifying any thing unaccompanied with their paltry Traditions; though S. *Paul* saith, *The Scriptures are able to make us wise to Salvation.* Nor do their *Preachers* make any great amends for this intolerable abuse; for, as *they* are too generally most sottishly ignorant, and know little more of the Scriptures than the poor people, so the most Knowing of them for the most part stuff their Sermons with Legends and Idle tales, make as little use of Scripture as they can, and feed their Flocks with sorry Trash, nay, with rank Poison mingled with *the sincere milk of the Word*, and the Saving Doctrines of the Gospel.

Secondly, Whereas we have shewn, that our Lord hath furnisht us with the most potent *Means* for the gaining of our *Christian Liberty*, this Church hath also taken a course to make *these* unsuccessful. We will instance in some of them.

As for that of *Believing himself to be the Son of God*, &c. we need add nothing to what hath been said to shew how little she befriends it, in that she makes her own Authority the onely foundation of that Belief.

That of *Hearing his Word*, we have *now* ſeen how Ineffectual ſhe makes it.

That of *Prayer* ſhe makes ſo as much as ſhe can, both by her foreſaid Doctrine of the Non-neceſſity of imploying the Mind therein, and her ſuitable Practice of enjoyning the Reading of Prayers in an unknown Tongue: As alſo by defiling them with Superſtitious Rites, and even groſs *Idolatry*: And by joyning many Mediators with *Jeſus* Chriſt.

That of the *Obſervation of the Lords day*, for which we have uninterrupted Tradition from the Apoſtles times, ſhe hath made as effectual to the buſineſs 'tis deſigned for, as the reſt of her Holy-days.

That of *Denying our ſenſitive Appetites*, ſhe is a wonderful Friend to, as appears by the foreſaid Doctrine concerning ſimple Fornication, and the forementioned Liberty ſhe allows, and the Indulgences her Popes have granted.

And laſtly, Thoſe *of the Sacraments*, how unſerviceable hath ſhe made *them* to their intended End, by her Doctrines of *opus operatum*, and of making their Efficacy dependent on the Prieſts Intention: And *that* of the Lords Supper, by Robbing the People of *half*, and converting the whole by her prodigious Doctrine of *Tranſub-*

Tranſubſtantiation into the moſt Shameful Idolatry; and by her Doctrine of *the Sacrifice of the Maſs* into a daily *Crucifying our Lord afreſh, and putting him again to an open ſhame.*

Thirdly, Whereas we have ſhewed that our Lord hath purchaſed for us a rich ſupply of Grace, to enable us to uſe theſe and the like Means with happy ſucceſs, I need not ſay what an Enemy Popery is to this Grace and the Efficaciouſneſs thereof, having now ſhewn what an Enemy it is to theſe Means.

Fourthly, Whereas we have likewiſe preſented ſeveral moſt powerful Motives, which our Lord hath given us to prevail with our Wills to comply with this Grace, Popery is apt greatly to weaken and deaden every one of them to all its Proſelytes. As for inſtance,

1. That of *the Unconceiveable Love of God, expreſſed in ſending his onely Begotten Son upon the Errand of our Deliverance*, &c. Wherein we ſaid are implied two wonderfully exciting Motives to comply heartily with the Method Chriſt hath taken to ſet us free from the Dominion of Sin, *viz.* Firſt, *Gods extreameſt Hatred of Sin*, in that he would not propoſe Terms of

Reconciliation to Sinners without the intervention of ſuch a Sacrifice as that of his Dear Son. Secondly, *His as wonderful love to Sinners.* Now as to the former of theſe two Motives, what influence can it have upon thoſe who are made to believe that a company of little ſleight Penances will ſatisfie for great and enormous Crimes? Can they think that God doth account Sin ſo heinous and intolerable an evil, when they preſume Him ſo willing to be reconciled to great Sinners upon the moſt eaſie terms and conditions?

Europæ Speculum, p. 13.

The foreſaid Gentleman, who was converſant among them, tells us, that their Penance doth ordinarily conſiſt but in *Ave Maries* and *Pater Noſters*, with ſome eaſie Alms to them that are able, and ſome little Faſting to ſuch as are willing. And that he himſelf hath known, when the Penance for Horrible Blaſphemy, and that frequent too, beſides much other lewdneſs, hath been but the bare ſaying of their Beads thrice over; which in *Italy* (ſuch good Husbands are they) hinders no buſineſs, but (as he alſo obſerves) they diſpatch their Beads as they walk the Streets, or rid buſineſs at home, making it two lips and one fingers work.

work. But were the Penance impoſed by the Prieſts never ſo ſharp, he ſhews that the Fathers plenary Pardon ſweeps all away at a blow. And that of theſe they have granted (eſpecially the Pope that lived in his time) ſo huge a number, that he believed there were few Churches of note in *Italy*, which had not purchaſed or procured a perpetual plenary Indulgence, by virtue whereof whoſoever at certain days being Confeſſed, and, having Communicated, pours out his Devotions at ſome Altar in that Church, or gives Alms to the behoof thereof, had forthwith free Remiſſion of all ſin and puniſhment. Which, I ſay, is the moſt effectual courſe that can be deviſed to make people think, that the greateſt ſins are no greater evil in *God*'s than they are in their *own* account.

And then as to the *latter* Motive, how is the *Love of God to ſinners* leſſened by *this* Doctrine of theirs, *viz.* That by the Sufferings of Chriſt true Penitents are indeed delivered from *Hell*, but not from the direful pains of *Purgatory*, which (as was ſaid) may be equal in all reſpects to thoſe of Hell, except in the duration of them; which yet may endure too for many Ages, but that they have invented

means to ſhorten them. And their eaking out the ſatisfaction which Chriſt hath made to the Divine Juſtice for ſinners, with ſatisfactions of their own making, doth alſo not a little diſparage *his* and his Fathers love in what he hath ſuffered in their behalf.

2. As to the Motive of *Chriſt's Admirable Example*, we have ſhewed of what little Efficacy this is made by the Vile Examples of his Vicars and Vicegerents, and their Spiritual Guides. Whereunto I will add this paſſage of the ſaid Sir *Edwin's*, *That the Iniquity of their Chief hath been ſo exorbitant, as to have raiſed amidſt themſelves this Proverb or ſaying,* **That the worſt Chriſtians of** Italy **are the** Romans, **of the** Romans **the Prieſts are wickedeſt, the Lewdeſt Prieſts are preferred to be Cardinals, and the baddeſt Man among the Cardinals is preferred to be Pope.**

Europæ Speculum, p. 136, 137

3. As for *this* Motive, *viz. The aſſurance Chriſt hath given us, that he will not take ſuch advantage of our Frailties as to caſt us off for them*, it is even quite taken away by their Doctrine of even Venial Sins being ſo ſeverely puniſht in Purgatory.

4. For

4. For that of *our Saviour's Mediation and Intercession*, what a little Motive have they made it, by making so many Co-Mediators with *Jesus* Christ, as if his Mediation were far from sufficient. And nothing hath been more observed than that for one *Pater Noster*, they say very many *Ave Maries*. And the Virgin Mother of God (as they call her) is Caressed after that rate by them, that 'tis scarcely uncharitable to suspect that they lay far more stress upon *her's* than upon her *Son's* Merits.

Lastly, To joyn together the Motives of the *Glorious Reward promised to the subduing of Corrupt Affections*, and *the most Dismal Punishment those are threatned with who gratifie them*, it appears abundantly from what hath been already said, that they have made *these* exceedingly weak and insignificant. But that *one* Doctrine is enough to do it *alone*, which we find backt with the Authority of the Council of *Trent*, viz. *That Imperfect Contrition, or Attrition, although by it self it cannot bring a sinner to Justification, without the Sacrament of Penance; nevertheless it disposeth*

Quamvis sine Sacramento Pœnitentiæ [Attritio] per se ad Justificationem perducere Peccatorem nequeat; tamen cum ad Dei gratiam in Sacramento Pœnitentiæ impetrandum disponit. Sess. 14. Cap. 4.

ſpoſeth him for the obtaining of the Grace of God in that Sacrament.

Now they tell you immediately before what they mean by *Attrition*, *viz.* A ſorrow for Sin, ariſing either from the conſideration of its turpitude, or from the fear of Hell, (not from both together, but from *either*) excluding a will to Sin for the future, and accompanied with the hope of Pardon. Now who can find it difficult to be affected with ſorrow for his Sins, for *fear* of Hell, and to be willing to leave off to ſin, when he ſees Death approaching, and he can ſin no longer? And then a Prieſt being at hand to apply the Sacrament of Penance, according to this ſweet Doctrine, the moſt profligate ſinners work is done for the other World. And therefore what need any man put himſelf to the trouble of ſubduing his Luſts, and a holy life, ſeeing all that's neceſſary to Eternal Salvation may be diſpatcht on the Death-bed? If it be ſaid, that no man can be certain that he ſhall have any time of ſickneſs before death, or that he ſhall not be cut off in a Moment, as many are, or that he ſhall be *compos mentis*, and have the uſe of Reaſon in his Sickneſs, and therefore 'tis a mad thing to put off the great work of

of Saving a man's Soul to the very laſt: I ſay, if this be ſaid, the Anſwer is eaſie, that ſeeing there's ſcarcely one in ſome hundreds but hath at ſome time or other the uſe of his Intellectuals upon his Death-bed, and ſo very few *comparatively* die without ſome warning, there is no doubt of it, but a hardned ſinner will put thoſe things to the Venture, when once he hath drunk down the comfortable Cordial which is prepared for him by his Spiritual Phyſicians, and that by a *General* Council of them too, which never fails of being Infallible.

And thus we have ſeen how wofully miſchievous Popery is in making as ineffectual as can be the moſt admirable Method our Lord hath pitcht upon for the ſetting us Free from the Power of Sin. Which Argument I have been the more brief upon, becauſe I have already diſcourſed upon it in the *Deſign of Chriſtianity*. Chap. 17.

Secondly, It remains to be ſhewn what an Enemy Popery is to that Liberty which our Saviour purchaſed for the *Jews* particularly. The Church of *Rome* hath laid on a far more intolerable Burden

den of Ceremonies and Ritual Obſervances than that which our Saviour took off *their* ſhoulders. Which, as they fall not ſhort of the *Jewiſh* ones in number, (nay I may ſay do much *exceed* them) ſo they are (to ſay nothing how groſly Superſtitious many of them are, and ſome as Idolatrous) for the moſt part ſo odd and uncouth, ſo childiſh and ridiculous, ſo vain and gariſh, as that it is not conceivable how truly Devout and Serious people ſhould ſtoop ſo low as to give their Minds to them, and not loſe their Seriouſneſs and Devoutneſs. The ill influence which the *Moſaical* Ordinances had by *accident*, and through their own default upon the Minds of the *Jews*, *theſe* muſt *naturally* have, and a far worſe, upon the Minds of *Papiſts*.

It would be an endleſs piece of work to diſcourſe of them *particularly*, and I ſhall onely refer the Reader to the Seventeenth, Eightenth, and Nineteenth Chapters of the ſeveral times quoted *Myſtery of Iniquity*.

Nor will I add any thing farther of mine own upon this Unpleaſant ſubject, but ſet down what Sir *Edwyn Sandys* hath acquainted us with from his own Obſervation. Saith he, *To omit the endleſs multitude*

Europæ Speculum, p. 4.

titude of Superstitions and Ceremonies of the Church of Rome, *enough to take up a great part of a mans life to gaze on and to peruse; being neither Uniform in all places, as some would pretend, but different in divers Countries: An huge sort of them are so childish also and unsavoury, that, as they argue great sillineſs and rawneſs in their Inventors, so can they naturally bring no other than disgrace and contempt to those exercises of Religion wherein they are stirring.*

Nor can I forbear to add the following large Citation from the same Author, in the Conclusion of this Discourse, of the infinite injury that is done by Popery to *Christian Liberty:* Viz. *The particular ways they hold to Ravish all Affections and to fit each Humour, are well nigh infinite: There being not any thing either Sacred or Prophane, no Virtue nor Vice almost, nothing of how contrary condition soever, which they make not in some sort to serve that turn; that each Fancy may be satisfied, and each Appetite find what to feed on. Whatsoever either Wealth can sway with the Lovers, or Voluntary Poverty with the Despisers of the World; What Honour with the Ambitious, what Obedience with the Humble; What great Employment with Stirring and* Pag. 37.

metall'd

metall'd Spirits; What perpetual Quiet with Heavy and Restive Bodies; What Content the Pleasant Nature can take in Pastimes and Jollity; What contrariwise the Austere Mind in Discipline and Rigour; What Love either Chastity can raise in the Pure, or Voluptuousness in the Dissolute, &c. *What with the Hopeful Prerogative of Reward can work; What Errors, Doubts and Dangers with the Fearful,* &c. *What Pardons with the Faulty, or Supplies with the Defective; What Miracles with the Credulous; What Visions with the Fantastical; What Gorgiousness of Shews with the Vulgar and Simple; What multitude of Ceremonies with the Superstitious and Ignorant; What Prayer with the Devout; What with the Charitable works of Piety; What Rules of higher Perfection with Elevated Affections; What Dispensing with Breach of all Rules with men of Lawless Conditions: In summ, what thing soever can prevail with any man, either for himself to pursue, or at leastwise to love, reverence or honour in another, the same is found with them, not as in other places of the World by Casualty blended without Order, and of necessity; but sorted in great part into several Professions,* &c. *What Pomp, what Riot to that of their Cardinals? What Severity of life comparable*

to

to their Hermits and Capuchins? Who wealthier than their Prelates? Who poorer by Vow and Profession than their Mendicants? On the one side of the Street a Cloister of Virgins, on the other a Stye of Courtizans with publick Toleration. This day all in Masks with all looseneß and foolery, to morrow all in Processions, whipping themselves till the bloud follows. On one door an Excommunication throwing to Hell all Transgressors, on another a Jubilee or full Discharge from all Transgressions, &c. *What Pride equal to the Pope's, making Kings to kiß his Pantafle? What Humility greater than his, shriving himself daily on his knees to an ordinary Priest?* &c. *Where greater Rigour in the World in acting the Observation of the Church Laws? Where leß care or Conscience of the Commandments of God? To taste Fleßh on a Friday, where suspicion might fasten, were a matter for the Inquisition; Whereas on the other side the Sunday is one of their greatest Market-days. To conclude, never State, never Government in the World so strangely compacted of infinite Contrarieties, all tending to entertain the several Humours of all men, and to work what kind of Effects soever they shall desire,* &c.

So

So that where is mad Licentiouſneſs more countenanced in the whole World than it is by this Church? And where are poor Mortals made ſuch miſerable Slaves as *She* makes them? And conſequently, how can there be a greater Enemy than the *Romiſh* Church is, to that which we have proved to be *the* true, and moſt Excellent Liberty?

And now is it poſſible, that after the reading of the foregoing Account of the unſupportably Tyranny, the intolerably Corrupt Principles and moſt Abominable Practices of the *Church of Rome*, we ſhould not be very greatly affected with the Priviledges we enjoy in the *Church of England?* And with the infinite Goodneſs of God to us in giving us our Birth and Education in a Church which affords us all the Advantages of which *that* Church, like a cruel Step-Mother, robs *her* Children?

We live in a Church which lays before us the *Scripture* Arguments for our Confirmati n in the Chriſtian Faith; which obligeth us to receive the Faith of Chriſt upon the ſelf-ſame Grounds and Motives that are propoſed by our Saviour and his Apoſtles, and upon no other.

We

We live in a Church which not onely gives us free *leave*, but likewise *enjoyns* us to read the Holy Scriptures, and deprives us of no part of them.

We live in a Church which requires us to receive nothing as an Article of Faith upon her bare Authority; that assumes nothing of Infallibility to her self, but freely gives us the Liberty of *trying all things*: That imposeth nothing upon our Belief or Practice as necessary to Salvation, but what is in the plainest and most express terms to be found in the Bible: That makes the Scriptures a complete Rule of Faith, and adds not one syllable of her own to supply their defect: That takes no Liberty in her Constitutions, but such as she believes to be agreeable to the General Apostolical Rules of *doing all things decently and in order*, and *to Edification*; and imposeth *these* not as of Divine Institution, or as necessary in their *own* nature, but onely as Expedient for the more solemn, grave and decorous Management of the Publick Worship of God: This being left by Christ and his Apostles to the Prudence of the Governours of each particular Church.

We live in a Church which Abominates the Worship of God by Images, al-

lows no Prayers to Saints or Angels, but onely to the true God by the alone Mediation of our Lord *Jeſus* Chriſt.

We live in a Church which renounceth all Merit of good Works, and teacheth us to expect Salvation onely for the ſake of *Jeſus* Chriſt, and through *his* Righteouſneſs; but gives not the *leaſt* countenance to Licentious practices, or Remiſsneſs in good Works; and teacheth the abſolute neceſſity of purging our ſelves by the Aſſiſtance of the Divine Grace from all Filthineſs both of Fleſh and Spirit, in order to our being made capable of God's Complacential love here, and Glory hereafter.

Laſtly, (whereas I might be exceedingly large upon this ſubject) we live in a Church wherein we want no neceſſary help for the building us up in our moſt holy Faith, or our having the Deſign of our Saviour's Religion happily effected in us; namely, the Reformation of our Lives, and our being Renewed after the Image of God, which conſiſteth in Righteouſneſs and true Holineſs.

O that at length we could become more effectually ſenſible of the bleſſed priviledges the Divine Goodneſs vouchſafeth

ſafeth to *us* of the *Church of England*, leſt we be made to Prize them by the *Loſs* of them: Leſt our general monſtrous Ingratitude, and lamentable Unprofitableneſs under them; and the Wantonneſs, Peeviſhneſs, and Cauſleſs Separation of Multitudes from the Communion of this Church, provoke the Divine Majeſty to put our Necks once more under the Iron Yoke of thoſe Tyrants, which made ſuch Vaſſals of our Fore-fathers.

If that diſmal day ſhould again come (as God grant it may not) with what Sorrow and Grief of Soul ſhall we reflect upon our neglecting and deſpiſing ſuch happy Opportunities as we now enjoy? What would we not then gladly part with to regain them, when we are deprived of them?

And O that our ſeveral divided Parties were capable of being perſwaded to conſider Sedately and Seriouſly before it be too late, what *their* Gain will be by the Fall of our Chuch, when *themſelves* and their *Religion* lie buried together in her Ruines.

CHAP. XIX.

The Fourth Inference, That he onely is a true Chriſtian, that looks upon himſelf as obliged to be no leſs Watchful over his Heart and the frame and temper of his Mind, than over his Life and Converſation.

I Shall now return to more immediately practical diſcourſe, for what remains of this Treatiſe, which is far more pleaſing to my ſelf than that I have been employed in for ſeveral of the paſt Chapters; as neceſſary and ſeaſonable as *that* is alſo.

Fourthly, From our Notion of *Chriſtian Liberty* this is another manifeſt Inference, *viz.* That a true Chriſtian is one that looks upon himſelf as obliged to be no leſs watchful over his Heart, than over his Life and Converſation; to take as great care to *cleanſe the* inſide *of the Cup and Platter* (to uſe our Saviour's expreſſion) as the *outſide*; to be as vigilant over his Affections, as over his outward Behaviour; to be as Solicitous about

about purging himself from all immoderate *Love* of the things of this World, as about procuring them by warrantable and lawful means.

The true Christian makes as much Conscience of *Lusting after a Woman* and cherishing impure *thoughts*, as he doth of Lascivious and Wanton *Practices*; Of harbouring Revenge in his Breast, and bearing ill will to any, as of repaying Injury with injury. He needs not to be made sensible that 'tis no less his duty to *forgive* and *love* his Enemies, than to forbear reviling them or doing evil to them; that 'tis as indispensably necessary to be low in his own Eyes, and to *think* meanly of himself, as to beware of a haughty and supercilious carriage towards others; that he cannot more safely *Covet* than he can *Steal* his Neighbours goods; that he is as much bound to bring his *Will* into subjection to the Will of God, under the severest Providences, as to forbear Murmuring, Repining and Charging of God foolishly.

He who is a Christian in *deed* as well as in *name* placeth Religion in Governing his own Spirit, no less than in any External performances or forbearances of what nature soever; in putting away

from himſelf all Wrath, Bitterneſs and Sourneſs, no leſs than in abſtaining from uncivil deportment towards his Brethren.

This man doth not think it more neceſſary to *do* good works than to do them from a good *principle*: And he is as much concerned about *Loving* of God, as about *Doing* what he hath commanded him, and *Forbearing* what he hath forbidden him. He no leſs endeavours to *Hate* ſin, than *not* to *Commit* it; and to be in *love* with his duty, than to *do* his duty.

Nay, the ſincere Chriſtian looks upon that as his greateſt and moſt important work and buſineſs which is leaſt in ſight, which is to be done *within* himſelf; as well knowing that if the *Tree* be good, its *Fruit* will be ſo alſo: That (as our Saviour ſaith) *a corrupt tree cannot bring forth good fruit, nor a good tree evil fruit*; and that all muſt needs be well *without* him, if all be well *within* him: And that no outward Temptations can be forceably enough to draw him to ſin, ſo long as there is entertained within him no treacherous Luſt, that is ready to take part with them.

That he to whom this Character doth not belong is no genuine *Chriſtian*, is apparent,

parent, in that ſuch a perſon is no *Free-man.* And as a great number of Texts do plainly ſpeak the *former* Propoſition to be true, ſo is it to be concluded from what hath been diſcourſed of the nature of *Chriſtian Liberty*; from our having demonſtrated that it conſiſteth in deliverance from all Inſlaving Luſts, and in having all obſtacles taken out of the way to our complete complying with the Laws of Righteouſneſs and Goodneſs.

CHAP. XX.

The Laſt Inference. Viz. *That the moſt Proper and Genuine Chriſtian Obedience is that which hath moſt of Liberty in it; namely, that which proceeds from the Principle of Love to God and Goodneſs.*

FIfthly and Laſtly, I infer from our diſcourſe of *Chriſtian Liberty* what is the moſt Proper and Genuine Chriſtian *Obedience*; Surely *that* which hath moſt of Liberty in it; that Obedience which is moſt free and leaſt forced: That which ſprings from an Inward Living Principle, and is not merely occaſioned by the conſideration of External Motives and Arguments.

And *then* doth a man act from an Inward Principle of Life, when he acts from the love of God and Goodneſs. There is ſcarcely any diſtinction betwixt theſe two, for to love God, that is, as God, is to be inamoured primarily with his

his moſt Beautiful and Amiable Perfections of Righteouſneſs, Purity, Beneficence and Mercy; all which may properly be expreſſed by that one Excellent word *GOODNESS.* I ſay to love God *as* God is to be in love with *theſe* Perfections *primarily*, and to love His *Perſon* upon the account of *them*, if it be lawful to diſtinguiſh them, and abſtract His Perſon from His Perfections. But thoſe do moſt truly conceive of that Incomprehenſible Being, who make no ſuch Abſtraction, but deſcribe Him by calling Him *Infinite Righteouſneſs and Purity, Bounty and Mercy, Wiſdom and Power*, &c. rather than a Being *in* whom are all theſe Perfections: For they are not ſo properly ſaid to be *in* God, as to be God Himſelf. Thus limited that Maxim of the Schools is indiſputably true, *viz. Quicquid eſt in Deo eſt ipſe Deus: Whatſoever is in God is God himſelf.*

So that I ſay, to love God and to love Goodneſs as *ſuch* do amount to the ſame thing: To love God not becauſe Good in *himſelf*, but becauſe Good and Kind to *me*, is more *ſelf-love* than a love of *God*. A Wicked man may thus love God, for as the Wiſe man obſerves, that *every man is a friend to him that giveth gifts*, ſo is he eſpecially

especially to him that bestoweth gifts upon *himself*; the very Brutes are so, and he is more a Devil than a Man that is not so. *Publicans* and *Sinners*, our Saviour saith, *do love those who love them*, and the more a man loves *himself* the more will he be inclined to love his Benefactors and best Friends as *such*.

Now (as I said) that is the most *Free*, and consequently the most *Christian* Obedience which ariseth from an Inward lively sense of the Beauty and Amiableness of Goodness, of the Christian Virtues and Graces, which are all so many Rays of and Emanations from the Divine Goodness, and therefore those who are indued with them are said to be *partakers of a Divine nature*: And when we act from this Principle we act from a New nature, and I need not say that no actions are so free as *natural* actions. Thus to do good is to do like God himself, the Freest of all Agents; for he doth good not from External Motives, but from the Infinite Complacency he takes in Goodness it self. *I am the Lord who exercise Loving kindness, Judgment and Righteousness in the Earth, for in these things do I delight saith the Lord*, Jer. 9. 24. Which is as much as to say, therefore I am

am exerciſed in theſe things, becauſe I *delight* in them: or, my delight in theſe things is the Principle whereby I am acted in the Exerciſe of them. *Thou art Good* (ſaith the Pſalmiſt) *and doſt good, Pſal.* 119. 68. Or, *becauſe* thou art Good thou doſt good, and God's *being* Good is his *Delighting* in Goodneſs. Righteouſneſs and Goodneſs are too Excellent things to be made mere means to a farther End. *Who is a God like unto thee, that pardoneth Iniquity, and paſſeth by the Tranſgreſſion of the Remnant of his Heritage, he retaineth not his anger for ever* (and why he doth not, the next words tell us) *becauſe he Delighteth in Mercy, Mic.* 7. 18. And our imitating of God and being like to him is the great deſign and buſineſs of our Saviour's Religion.

But I would not be underſtood as if I affirmed that *that* Obedience which ſprings from *Hope* or *Fear*, or is excited by the conſideration of Rewards and Puniſhments is an Obedience not becoming and unworthy of Chriſtians: If ſo, I ſhould condemn our Saviour and his Apoſtles for propoſing ſuch Motives. But I ſay,

Firſt,

First, That the *moſt* genuinely Chriſtian Obedience is that which proceeds from *Love*, from the Love of God and Goodneſs; Not that Chriſtianity doth *exclude* all other Motives, but this is the Chief and Principal, becauſe it makes our Obedience moſt Free, and makes us moſt like to God in doing Good.

Secondly, I ſay alſo that to do good from a Principle of love to God and Goodneſs, and to do it from the hope of Heaven and the fear of Hell are one and the ſame thing, if we have a true notion of Heaven and Hell: That is, if we conceive of the Heavenly State as that which conſiſts in a perfect likeneſs to God (as perfect as our Natures are capable of) and a full and complete enjoyment of him; and of the Helliſh State as that which is directly oppoſite to the Heavenly, according to *this* Notion of it. Now I need not ſpend one minute in ſhewing, that to do good from the hope of *ſuch* a Happineſs, and from the fear of *ſuch* a Miſery, is to be acted by the foreſaid principle of Love in ſo doing.

Thirdly, I add, that to be acted by mere External Motives, Motives wholly Extrinſical to God and Goodneſs, by the fear of Hell onely conſidered as a place of Torment,

Torment, and the hope of Heaven onely considered as a place of great Pleasure and Joy, without considering the *nature* of that torment and the *nature* of that Joy, *this* is a low and mean Obedience, as having nothing but *Self-love* in it, and Self-love of the lower kind too; and *this* is a *forced* not a *free* Obedience.

It is a certain truth, that he who hath no sense of the inward Pulchritude and Lovelinesse of Virtue, and of the Deformity and Uglinesse of Vice, and the Eligiblenesse of the former before the latter considered in *themselves*, and therefore would be a Wicked wretch if he were not held in by the mere hope of a Reward and fear of Punishment, though he be never so Conformable outwardly to the Laws of Christ, this man is no Christian. He is much nearer to the Kingdom of God, than he on whom Hope and Fear have no Influence to make him better, but he hath not attained to a due qualification and meetnesse for it.

I appeal to any *Father*, whether he would account such a one a good Child who is mightily observant of him, if he were assured that his Obedience proceeded from no more generous Principles; and that he would be a Rogue and a Villain

Villain but for fear of the Laſh, and that he hopes for his Eſtate. As little reaſon hath our Saviour to account ſuch Diſciples of his *good Chriſtians*, as we have to account ſuch Sons of ours *good Children*.

And from what hath now been ſaid we learn what to think of the Principle of *Gratitude*; Whether *this* makes that Obedience which ariſeth from thence the moſt genuinely Chriſtian Obedience, as it is ordinarily ſaid it doth. If our Gratitude proceeds merely from the conſideration of the Divine Bounty to our *ſelves*, taking no notice of that expreſſed to our Fellow-Creatures, it hath nothing but Self-love in it, and therefore is more *Animal* than *Chriſtian* Gratitude. And conſequently, I need not ask what we are to think of that Gratitude which is founded onely or chiefly upon the Peculiarity of God's love to our *ſelves*; *that* wherein the Sweeteſt and moſt Indearing Conſideration is this, that the Generality of Mankind are excluded from it: Truly this is a worſe than mere Animal Gratitude, and ſpeaks a Mind exceedingly deſtitute of that Divine (and therefore Chriſtian) temper, which exerts it ſelf in Univerſal good will. And I am certain that the more a Chriſtian any man is,

is, the higher will the Conſideration of *other's* having a ſhare with him in the Bleſſings of God advance his Gratitude. And *that* which doth moſt become us ſprings more from a lovely ſenſe of the Divine Beneficence conſidered as largely extended, than from the Conſideration of its being terminated on our own Perſons or Families, or ſome few people beſides our ſelves.

I do not ſay, that the peculiarity of a Favour ought not to affect us, when it is not in our Fancy onely but in reality: But, I ſay, there is nothing but what is *natural*, (it is impoſſible we ſhould not be affected with it when we conſider it) there is nothing proper to a *Chriſtian* in ſuch a Gratitude; and I ſay alſo, that though this Conſideration, I have ſuch a Mercy conferred upon me, which not one in a thouſand is bleſſed with beſides my ſelf, muſt needs the more affect me with Joy and Gratitude; becauſe it makes me ſenſible that it was more than a thouſand to one I might have miſſed of it too, ſuppoſing it was no fruit of my extraordinary diligence, and I did no more than others for it who went without it: Yet it would be a very Uncharitable, and therefore Wicked, thing in me

me to be ſo much the more thankful for that Mercy, *becauſe* it is denied to moſt others. There is a Vaſt difference between being the more grateful for a Bleſſing, becauſe, ſince ſo ſmall a number are partakers of it, I am one of thoſe that *are*; and being ſo, becauſe ſo ſmall a number are partakers of it. And the more will our Gratitude have of the truly Chriſtian Spirit, the leſs we abſtract *our ſelves* from *others* in the Conſideration of thoſe obligations God hath laid upon us together *with* others; and by conſequence that Obedience will be moſt *Chriſtian*-like which flows from ſuch a Gratitude.

THE

THE CONCLUSION.

NOW then, after all that hath been ſaid upon this weighty Argument, ſhall we continue as negligent and cold as ever in Aſſerting our Liberty? That Liberty which is infinitely moſt Valuable, that Liberty which ſets free from the Vileſt and moſt Intolerable Slavery, the Liberty of our *Souls*, and the truly *Divine Liberty?* Shall that Liberty which deſerves not to be named on the ſame day with *this*, be ſo highly ſet by, and can we tamely give up *this?* Do men think Freedom from Bodily Slavery to be worth the Price of all they have, their *Lives* and all, and are we able to imagine that Freedom from Spiritual Slavery can be bought too dear; or think much of uſing our moſt Serious Endeavours for the regaining of it?

Had the *Laconick* Boy, when taken Captive by a Souldier of *Antigonus*, ſo brave a Spirit as to refuſe to be employed by him, in any of that drudgery which was proper to Slaves, and to prefer a Violent *death* before a Slaviſh Life, when he deſpaired of Redemption? Did thoſe *Dardan* Women eſteem Slavery αἴσχιστον κακὸν, the moſt loathſom of all Evils, and ſo extremely Vile and Shameful a thing, as to take their dear Children and drown them in the River to prevent their being made Slaves of? And are we of ſo much a baſer Make than that poor Lad, and theſe ſilly Women, as Sheepiſhly to ſubject our ſelves to the incomparably moſt Vile and diſhonourable Slavery? Nay, are we ſo void of all Senſe as to be unconcerned at the unſupportable Miſery which firſt or laſt will be the unavoidable conſequent thereof? Are we *Nati ad Servitutem*, is Slavery ſo *natural* to us, as that we can endure to be domineered over by the moſt Tyrannical and Unreaſonable Maſters, as we have ſhewed our Luſts and the Devil are? Are we ſo in love with the houſe of Bondage as to be well ſatisfied to make it the place of our perpetual Reſidence? Are we ſo like *Apes* as to hug our Clogs, and ſo like

Phil. Jud. p. 682.

Ibid.

Bedlams

Bedlams as to be fond of our Shackles?

The King of Heaven, we have heard, hath ſent his onely Begotten Son upon this very Errand of Knocking off our Fetters, of *proclaiming Liberty to us Captives, and opening the Priſon doors unto them that are bound*; of delivering us from our Thraldom and Vaſſalage, and *making us Free indeed*, Free with the moſt Excellent and Noble Freedom; and *recovering thoſe out of the ſnare of the Devil who are taken Captive by him at his Will*; and *will* we not be made Free? Will we not exchange this worſe than *Egyptian* Slavery for the *Glorious Liberty* of the Sons of God?

As *God* ſaid of old to *Jeruſalem*, *Wilt thou not be made clean, when ſhall it once be?* So let *me* ſay to every Soul that lyeth under the Dominion of Corrupt Affections, *Wilt thou not be ſet at Liberty, when ſhall it once be?*

Did the *Grecians* when ſet at Liberty by *Flaminius* (as *Plutarch* reports) ſound out, ΣΩΤΗΡ, ΣΩΤΗΡ, *SAVIOUR*, *SAVIOUR*, with ſuch a Courage, that the Birds which flew over them fell Aſtoniſht to the Ground? And can *we* be ſo little Affected with what *our*

Saviour hath done for us in order to our being reſcued from *that* Slavery which is ſo much worſe than *theirs*, as not to accept Deliverance at his hands? Can *we* be ſo unconcerned at what King *JESUS* hath done for *our* Redemption, as to refuſe to embrace his offers of it?

Have we conceived ſo low an opinion of the Service of God, and his Bleſſed Son, as to *chuſe* to be Drudges and Vaſſals to moſt Cruel *Pharaohs*, rather than to be *their* Free-men? Had we rather ſtill toil in the Brick-Kilns of *Egypt* than inherit and poſſeſs the good Land; the Land of Peace and Reſt, Liberty and Joy? God forbid.

O that therefore we would at length be perſwaded, firſt to accept of, and then to *ſtand faſt in the Liberty, wherewith Chriſt would make us free, and no more be intangled with the yoke of Bondage.*

Hath Chriſt *Jeſus* taken ſuch an admirable courſe in order to our being ſet free from the power of Sin, and its diſmal Effects? Then let us no longer cry out, *O wretched men that we are, who ſhall deliver us from the body of this death?* as if we knew of no Deliverer; but let us *thank God through Jeſus Chriſt our Lord.*

It

It hath been ſhewed that Chriſt is not *ſo* our Deliverer as to leave *us* nothing to do, as to bid us *ſtand ſtill* (as *Moſes* did the *Iſraelites* at the Red-Sea) *and ſee the Salvation of God*, and ſee what himſelf will do for us; but that he doth expect we ſhould do *our* part in order to our being ſet Free. But he hath done as much as we can reaſonably deſire he ſhould do for that end, and abundantly more than could ever have entered into our hearts to imagine he would have done; and *ſo* much that it muſt be now wholly long of our *ſelves*, our own inexcuſable negligence, if what he hath done prove at laſt unſucceſsful.

We are too weak to deliver our ſelves by our own ſtrength, by our own natural power we are utterly unable to reſcue our ſelves from under the dominion of our Spiritual Adverſaries; but Chriſt hath purchaſed that Grace which ſhall be ſufficient for us, if we will make a believing Application to him for it, ſo that we may, if it be not our own fault, *be ſtrong in the Lord and in the power of his Might*; and therefore our weakneſs can be no excuſe.

It is to be acknowledged alſo that we are naturally very liſtleſs and averſe to the uſing of the means of our Deliverance, but what would we deſire our Saviour to do more than he hath done to excite our Wills and quicken our Endeavours?

Nor can we plead Ignorance of the Means to be uſed, for we have underſtood how fully our Saviour and his Apoſtles have inſtructed us in *theſe*.

Now hath Chriſt been ſo wonderfully concerned for our Deliverance, and can we our ſelves be unconcerned? Did *he* pay ſuch a Ranſom and Price for us, and not think much of coming down from Heaven, of taking our Nature, of parting with his precious Bloud, and ſuffering inexpreſſible Torments in order to this great End, and can *we* think it unworthy of our ſerious Care? What is *this* but *to tread under foot the Son of God*, and that Bloud whereby we are Redeemed?

Was ever any miſerable Slave heard of that might if he would be ſet at Liberty, and yet refuſed? Or is it imaginable that ſuch a one could liſten to any temptation whatſoever to continue in Slavery? eſpecially

eſpecially if he were promiſed by a Perſon able to make good his word, that he ſhould exchange his Priſon for a Palace, and his Houſe of Bondage for a Kingdom? But we have ſeen that no leſs a Motive than *this* is preſented to us by one who *cannot lie*, and who is as Able as Faithful. We have the greateſt Security in the World given us of a Crown of Glory, and an Everlaſting Kingdom; which infinitely ſurpaſſeth all the Crowns and Kingdoms upon Earth to perſwade us to comply with that Rare, moſt Powerful and moſt Wiſe Method which our Lord hath taken to make us Free.

What a wonderful thing is this, that our Lord ſhould *hire* us to accept of Liberty, and that at ſuch a Rate as this! That he ſhould have ſuch Compaſſion and Love for our Souls, as, that ſo we may be perſwaded to do that which is *onely* our *own* Intereſt, and infinitely our *greateſt* Intereſt to do, that ſo we may be won upon to ceaſe from the vileſt, moſt filthy and moſt miſerable Drudgery, and to Engage in his moſt Free and Bleſſed Service, he ſhould think that he cannot make us too large Offers. That he ſhould

ſo ſtrangely out-bid the Devil and our Luſts, and, that we may no longer be befooled by their pitiful Promiſes of Vaniſhing, Empty and Falſe Pleaſures, ſhould proffer us ſuch Joys, ſuch Bliſs, as to which thoſe Pleaſures, were they *truly ſo*, and never ſo durable, cannot bear the *leaſt* proportion: And, that we might no longer ſuffer our ſelves to be Inſulted and Tyrannized over by *them*, and to be, as it were, their Footſtool, he ſhould aſſure us of his willingneſs, nay, of his great *deſire* to advance us to his *own* Throne. For, as hath been ſaid, he hath promiſed *To grant unto him that overcometh that he ſhall ſit with him upon his Throne, even as he alſo overcame, and is ſet down with his Father upon his Throne.* He applieth himſelf to that Principle which is moſt predominant in our natures, ſo that if the love of *himſelf* cannot, yet the love of our *own ſelves* may even compel us to come in to his Service.

But one would think we ſhould find it no leſs impoſſible to be ſo Diſingenuous towards our dear Lord, than to be ſo cruel to our ſelves as to ſlight *ſuch* promiſes, or *that* his moſt gracious and endearing Invitation, *Come unto me all ye that labour*

labour and are heavy laden, and I will give you Reſt. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye ſhall find Reſt to your Souls. For my yoke is eaſie, and my burden is light, Matth. 11. 28, 29, 30.

But then are we able to think of it with any Patience, that Chriſt ſhould Do and Suffer in our behalf ſo much *in vain*; that we ſhould *fruſtrate* the Deſign of his Aſtoniſhing Condeſcenſion in aſſuming our Nature, and of all he did and ſuffered for us?

Hath he paid ſo Exceſſively dear for us, and can we be content that after all he ſhould *loſe* his Purchaſe? Eſpecially ſince he purchaſed us, not becauſe he ſtood in the leaſt need of our Service, but that we might ſerve our *ſelves* in ſerving *him*, and be made thereby unconceivably and Everlaſtingly Happy.

Do we not look upon the *Jews* as a very ſtrange Generation of Pople, and as no leſs *Ill-natured* than *Fooliſh*, that they would not be prevailed with to accept of Deliverance from the Burdenſom Services of *Moſes* his Law; that they ſhould be ſo fond of that Servile Diſpenſation they were under, as to refuſe to be Releaſed

leaſed from it? Whenas the Aboliſhing thereof was evidenced in as full and convincing a manner as its Divine Authority before was: Nay, when *that* of the Goſpel ſet up in the room of it was demonſtrated in a far *more* glorious manner to be of God, by Chriſt himſelf before his death, by his Reſurrection from the dead, and Aſcenſion into Heaven, and by the Spirit in the Apoſtles and others afterward. And ſhall *we* refuſe to be ſet at Liberty by our Saviour from the Bondage of *Sin*, which is infinitely *more* heavy and unſufferable, and the conſequences of which are ſo ſad and intolerable? While we ſo do, let us never blame the *Jews*, and much leſs accuſe them of being *ſo* perverſe, hard-hearted and ſtiff-neckt a People; for *then*, wherein we judge *them* we condemn *our ſelves*, for we that judge *them* do not onely the *ſame*, but a far more unaccountable thing. And think we this that ſo judge them that have done ſuch a thing, and do the ſame and ſo much worſe, that *we* ſhall eſcape the judgment of God? Nay, are we able not to think that it ſhall be much more intolerable for *us* at the day of Judgment than for *them*, if we perſiſt in ſo doing.

We

We are apt to believe that no People ever deſerved ſo ill of our Saviour as thoſe *Phariſees* who aſcribed his caſting out Devils to the Aſſiſtance of *Beelzebub* the Prince of the Devils: But how much *better* do we think *thoſe* deſerve of him who will not obey him, after they have had far *greater* Evidence of his being the Son of God than *they* at that time were in a poſſibility of having? And if our Saviour did accuſe thoſe of *deſpiſing* both *Himſelf* and his *Father that ſent him*, who would not be perſwaded by his Mighty WORKS to believe in him while he was on *Earth*, what a high Affront then do thoſe put upon both, who will not give up themſelves to be ruled by him, and quit the ſervice of *Satan* for *his* ſervice (which is the ſame thing with not believing in him) now he is in *Heaven*, and in all his Glory? This he muſt needs take far more unkindly and hainouſly at our hands. And be we aſſured (for nothing is more Evident) that, as *he* is a moſt unreaſonable Creature, who after ſuch marvellous Evidence of *Jeſus* his being the Son of God, and now *ſate down on the Right Hand of the Majeſty on High*, will

will not give credit to theſe Doctrines; ſo *he* is much *more* Unreaſonable who *doth* give credit to them, and yet behave himſelf as if he believed no ſuch matter.

O that therefore we would (thoſe of us who have hitherto neglected to do it) before it be too late and without farther delay, *Conſider theſe things, and ſhew our ſelves Men;* and then we ſhall with great Courage and Reſolution make uſe of thoſe Weapons which the Captain of our Salvation hath put into our hands, for the Vanquiſhing the Enemies of our Souls; which Weapons *are not Carnal, but Mighty through God.* And if we perſevere in ſo doing, then ſhall thoſe who have held ſuch a ſevere hand over us fly before us; then ſhall thoſe Lords who ſo ſubjected *us*, and kept us under, be brought under by us, be *our* Subjects. Then ſhall our Priſon-doors fly open, we ſhall be no longer under Reſtraint and Confinement. We ſhall be our own Men, and *walk at Liberty; We ſhall run and not be weary, walk and not faint, until we appear before God in Sion;* Until we are delivered from all Moleſtation *from*,

as

as well as Dominion *of* Sin and Satan; Being made by *Jesus* Christ, who *hath loved us and washed us from our sins in his own Bloud, Kings and Priests unto God and his Father: To whom be Glory and Dominion for ever and ever.* Amen. Rev. 1.6.

THE END.

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